THE DEVOTIONS OF A DYING MAN, THAT DESIRETH to Die well.

Deuised and diuulged by

SAMVEL GARDINER Doctor of Diuinitie, and Minister of the Church of great S^t. *Peters* in *Norwich*.

REVEL. 14. 13.

Blessed are the Dead that die in the Lord, for they rest from their labours, and their workes doe follow them.

BERNARD.

Death is a passage from labour to rest: from expectation to the reward: from the combate to the Crowne: from faith to knowledge: from a Pilgrimage to our Country: from the world to the Father.

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TO THE RIG[illegible] HONOVRABLE Sir IOHN SVCKLING Knight, Comptrouler of his Maiesties House, and one of his most Honourable Priuie Councell; And to his Vertuous Wife, IANE, Ladie SVCKLING: SAMVEL GARDINER wisheth the blessings of both liues.

BEcause an old man is next neighbour to my Dying man, I haue something

to say to him. Old age of it selfe is more commendable than common. For few of many liue till they be old: and commendable it is in its owne selfe, and it carrieth with it reuerence and respect, accompanied with grace, and it is plighted to the righteous as a blessing, [a] With long life will I satisfie him. *And it is to the godly, as a crowne vpon their heads.*

[a] Psal.91.16.

[b] Prou.16.31. [b] Age is a crown of glory, when it is found in the way of righteousnesse. *And it is like* [c] the Almond-tree that flourisheth.

[c] Eccles.12.5.

risheth. *But when gray haires and manners grow not and goe together, but are seuered; and the older they be in age, are colder in vertue; their old age is not venerable, but despicable.* Not wrinckles (*saith the Orator*) *but* thy worth *addeth honour to thine age. As we grow in stature and yeares, so must we in fauour with God & man.* Seneca *would aduise thee to take heed, not to lay the structure of age vpon the foundation of youth: but to loath the things when we are old, that we*

Cicero in Senect. Non rugæ, sed honestè acta superior ætas.

Senec. Desine ea velle senex, quæ voluisti puer.

Senec. Elementarius senex, ridiculus.

loued when wee were young. We are to goe forward, not backward like a Crab; wee must daily increase in vertue and holinesse of life, as the Moone that still waxeth till shee come to the full; as the riuers still flow, till they come to a full floud. Bee thou therefore, thou old man, a practicall Christian euery manner of way in holy conuersation, holy meditations, in fastings oft, in prayers oft, in almes-deeds oft, in hearing sermons, in receiuing the blessed Sacrament oft, in the Temple about

bout the ſeruice of God oft, reade the Bible oft, the beſt phyſicke for the ſoule, as it pleaſeth Chryſoſtome to ſay, and let not the booke of the Law depart from thee, but meditate thereupon day and night, and let his lawes bee thy counſellours, and his ſtatutes thy ſongs, in the dayes of thy pilgrimage. Alphonſus King of Naples, notwithſtanding hee was encumbred with the affaires of a kingdome, a burden of it ſelfe heauie enough for any mans ſhoulders, yet would he neuer let goe the

bleſſed Bible, but peruſed it diligently, together with Scholies and Paraphraſes vpon the text, fourteene times ouer, as Panormitane *reporteth. If a King could finde the leaſure to doe this, what ſhall I ſay of our elementary old men, who neuer yet peruſed the ſingle Bible thorowout in all their liues; nay perhaps haue not the Bible in their houſes, leſſe in their hearts; and being now old, they either ſcorne, or are loth to learne, but would turne ouer the book, & all matters of Diuinitie, for Preachers*

to

to deale withall? Againe, if Marcus Antonius the Emperour haunted the house of Sextus the Philosopher, for learnings sake, and it irked him not in his extreme old age to continue that his course: how shall we be blameless, if we shall refuse instruction, by neglecting to repaire to such as may edifie vs in our holy faith? It is a grace for an old man to learne. It was the Motto of the said Emperour. Answerable whereto is this sentence of Socrates, Better late, than neuer to learn.

Marc. Antonius. Pulchrum senis discere.

Socrat. Præstat sero quam nunquam discere.

But now to the point, because howsoeuer the young man may die soone, the old man cannot liue long: and

Senec. epist. 77. Mori, vnum ex officijs vitæ est.

as Seneca *saith*, It is one of the duties of life to learne to Die: *therefore as the same Author saith,*

Seneca, Ideo tota vita discenda est.

Wee are all our life long to learne. *Now the chiefest point of learning, is to learne to die: therfore daily and much meditate thou thereupon.*

* Quid fis, quid fueris, quid eris semper mediteris: Sic minus atque minus, peccatis subijceris.

* What thou art now, what thou hast beene, What thou art like to be: Consider well, and more and more From sinne shalt thou be free.

[2] Seneca. lib. 2. Epist. epist. 30. Mortem venientem nemo hilaris accipit, nisi qui se diu ad eam composuit.

[2] For no man can be willing

willing to goe with Death when hee commeth, but hee that hath long before fitted himselfe for it, *as* Seneca *sagely saith.* [b] Now because it is vncertaine in what place thou must looke for death, looke for it in euery place. *Wherfore aboue all things, let vs learne the art of dying well. Wherefore* Frederick *the Emperour, the third of that name, being asked to what studies a mā should especially giue his minde: his answer was,* To the knowledge of God,

[b] *Senec. epist. 26. Incertum est quo in loco te mors expectet: itaque tu illum omni loco expecta.*

God, and to the skill of Dying. *A princely answer, and most pious.* [c] For a good passage out of this life, is the best treasure: and so to know God, & to be able to Die well, is the highest wisdome: *a speech fathered vpō* Maximilian *the Emperour. For so wee shall* [d] see God-man in heauenly glory, seeing and agnizing the power of the Father, the wisdome of the Son, the louing kindnesse of the Holy Ghost: *Bernard.* [e] They shall see him in himselfe: they shal haue him

[c] *Bonus ex hac vita exitus, optimus est Thesaurus: adeoque nosse Deum, & bene posse mori, sapientia summa est.*

[d] *Bern. Videbimus Deum hominem in cœlesti gloria, patris potentiam, Filii sapientiam, Spiritus Sancti benignissimam clementiam.*

[e] *August. Videbunt in seipsis: & habebunt in seipsis: manebunt in æternam in ipso.*

him in themſelues: they ſhall remaine with him for euer: *Auguſtine.* [f] O ioy aboue all ioyes, exceeding all ioy: O happy ioyfulneſſe, and ioyfull happineſſe, to ſee the Saints, to bee with the Saints, to bee a Saint. *Wherfore what godly man would feare death, would flee death, which is the end of this life ſo laborious, and ỳ beginning of the other ſo glorious? Death is the end of all euills, the birth-day of eternall ioyes, the concluſion of mortalitie, and the introduction into immortalitie:*

[f] *Auguſt. O gaudium ſuper omne gaudium, & ſine omne gaudium. O felix iucunditas & iucunda felicitas ſanctos videre, cum ſanctis eſſe, ſanctis eſſe.*

mortalitie. 8 Certes such death is good, but a better is the best: good, in respect of quietnesse; better, in respect of newnesse, best of all for safenesse: Bernard. h He that hath tasted of this diuine sweetnesse, nought setteth by the worlds or deaths bitternesse: Ambrose. *In the intuitiue regard hereof, holy men of God haue welcommed and embraced death with both armes, wishing to depart in peace with old* Simeon, *to be dissolued with* Paul, *& to bee with their Christ.*

8 Bernard. Mors bona, melior optima; bona propter requiem, melior propter nouitatē, optima propter securitatem.

h Ambros. Hanc qui gustat diuinā dulcedinem, inuidi is non curat, & mortis amaritudinem.

Poly-

Polycarpus *in the midst of the flame, said,* Receiue me, O Lord, & make me partner with the Saints, of the resurrection. Ambrose *at the point of death said diuinely,* I haue not so liued, as I am ashamed to liue still among you: neither am I afraid to die because I haue a good Master. *And it was a quick speech of Saint* Laurence, *short, but substantiall:* [1] I giue thee thanks ô Lord, because I am entring thy gates. *And the words that the widow* Babila *vttered at her death, were full of spirit*

[1] *Guliel. Malmesburiensis, lib. 1. cap 41. de gestis Anglorum.*

spirit and life, Returne to thy rest, O my soule, because the Lord hath bin gratious vnto thee, and calleth thee. *The words of* Hilarion *at his death were these, as* Hierome *reporteth:* [k] Depart my soule, why feares thou? Depart, why trembles thou? Thou hast serued Christ now almost seuentie yeares, and art thou afraid to depart? *And now I am in this Argument it irketh me not to descend to lower times, and to relate the last words of* Iohannes Belcurio, *of famous*

[k] *Hieron in vita Hilarionis.*

mous Philosopher at Wittenberg: [l] The Father is he that loueth: the Son he that redeemeth: the Holy Ghost hee that comforteth mee: how therefore can I bee heauie? *The last words of* Christopher *Duke of* Wittenberg *are remarkable, worthy to be written in marble or lead:* Albeit I could redeeme this life of mine for an hundred yeares longer, and that but for an halfe-peny, I would not giue it. [m] The dirtie soyle shall be my soueraigne salue. *These and*

[l] *Pater est amator: Filius redemptor: Spiritus Sanctus consolator: quomodo igitur tristitia affici possum?*

[m] *Squalida terra est medicina mea.*

and such like examples, do me good, and warme my cold bloud, so as death with his grimme vizard on his face, shall not affright me. But I shall take vp the words of Augustine *in mine agony, and say them often ouer to my comfort:*

[n] O Lord I will die, that I may see thee; that I may see thee, let mee die here: I will not liue, I will die; I desire to die, that I may see Christ: I refuse to liue, that I may liue with Christ. *And I will thinke of the Poets words while I liue, which*

[n] *Augustin. Domine moriar, vt te videam: videam, vt hic moriar: bolo viuere, volo mori: mori desidero, vt videam Christum: viuere renuo, vt viuam cum Christo.*

I haue endeuoured to English as I could.

My soule depart, depart my soule
from this thy fleshly caue
Set free: that so in heauenly seats
a kingdome thou mayest haue.
Lye here thou lumpe of flesh,
the burthen of my life:
Go pay thy debts vnto the wormes,
which are in thee most rife.
I liue to thee, I die to thee,
O Christ thou Sauiour mine.
Liuing and dead, I am, and will
remaine for euer thine.

Exi anima, exi anima, ex odioso corporis antro: Libera nunc tandem cœlica regna pete. Istic tu caro lenta iace, mala sarcina vitæ: Debita iam pride vermibus esca iace. Viuo tibi, moriorq; tibi, dulcissime Iesu: Mortuus & viuus, sum, moriarq; tuus.

And I will tender you this Epitaph, that was sometimes Senecaes, *as sutable to the condition of the best:*

Care, paines, desert, and honours all
My recompence and meed,
Farewell: sollicite other friends,
Which may to me succeed.

Senecæ Epitaphium. Cura, labor, meritum, sumpti pro munere honores, Ite: alias posthac sollicitate animas

God

Me procul à vobis Deus euocat, licet actis Rebus terrenis, hesperia terra vale. Corpus auara tamen, solennibus accipe saxis: Nãq animam cœlo reddimus, ossa tibi.

God calls me hence from you,
I know it very well:
O hostesse earth to earthly things,
I bid thee now farewell.
Yet greedy gut, my body take,
Commit to marble stone:
My soule I doe commend to heauen,
My bones to thee alone.

Now these my deuotions in all due deuotion, I tender and entitle to your persons, as the persons that haue a principall seat in my affections. I presumed (Noble Councellor) not long since, to shrowd vnder the protection of your great name, which I haue alwaies loued, and now honour, a voluminous booke in the Latine language: but because it may seeme an oppression

preßion to the preſſe, and as the malignant aſpect of an vnlucky planet to Printers, whoſe obiect is a certaine and preſent gaine; I feare it may ſooner be ſhut vp in ſilence, as a ſword in the ſcabbard: I haue beene not a little diſcouraged: yet I haue aſſumed ſpirits againe, and heue aduentured to veile this my minute Manuell, vnder the ſame name of honour to which I moſt willingly flee, as to my beſt citie of refuge. I haue endeuoured all I may to be materiall, not verball: ſententi-

ous

ous and serious, not tedious, or friuolous. And herein I doubt not to put my selfe vpon the iudgement of the impartiall Reader. The points in this Portesse, are frō the text of Iaiah to Ezechiah, Set thine house in order, for thou must die and not liue. To set our house in order, is to cōmend our soules to God, our bodies to the graue, & our goods to the proper owners. This is the epitomy & abridgement of the whole booke. And as this message bred in Ezechiah such good bloud, as it destroyed the

the meſſage, and added fifteen yeares vnto his daies: ſo my truſt is, that this meſſage of mine ſhall work good in you, though not to the prorogation of your dayes here on earth, yet to giue you a long life in heauen for euer and euer. I write to you, who haue liued long, and ſeene many good daies: and God grant it, if it be his will, that you both may liue many yeares after mine eyes bee cloſed vp. Howſoeuer, Diſce mori, Learne to Die, is a better watch than ye weare in your pockets, to teach you how

how you ſpend your time
how it is ſpent, and how the
better part is ſpent: the
ſame decreaſing in euery
one, euery houre, whil
he doth increaſe. Accept
Right Honourable, an
you worthy Lady, the free
will offering of a true
heart: To whom I profeſs
I owe more than I can pay
and if I could pay, I would
owe it ſtill. The great en
gagement of my father, fo
more than thirtie yeare
together to your Father
for ſucceſſiue fauours ver
thicke: take a bond of me
(Right Honourable) b
wa

ime way of peremptorie reſolu-
y th tion, to performe you all de-
he- uotions, and to beſtow an
uer- hundred bookes vpon you,
whil might I haue ſo much vſe
ept- of life, as to compile them,
an to the perpetuating of your
free name and memory vnder
rue the Sun among the poſte-
ofeſſ rity and ages to come. And
pay good lucke haue you with
woul your Honour; and grow
t en you vp ſtill higher and
r, fo higher, as a Cedar in our
eare Engliſh Libanus: And
ther proſper you in all your pro-
ver ceedings, as the Ciprus
f me trees vpon the mountaine
) b of Hermon: and be you
wa

A fruit-

fruitfull in all good work
as the fruitfull Vine lade
with grapes; and let you
boughes ſtretch then
ſelues, as doth the Ter
binth: be you bountifull
vertue and true honour,
the Roſe, and comfortab
as the Oliue tree. Final
God, euen our owne Go
giue you his bleſſing.

Your Honours and
Ladiſhips in all
dutie,

SAMVEL GARDINE

TO THE RIGHT WORSHIPFVLL Sir PETER GLEANE Knight; and to his vertuous Wife MAWDE *Lady* GLEANE, *all peace and happineſſe.*

THE relation betweene the Right Honorable Sir *Iohn Suckling*, and you both, partly by the nigheſt coniunction of nature, as a Siſter; partly by

connubiall copulation, as a Brother in law, hath caused me to make enrolement of your names before my booke. The inequality that Sir *Iohn* hath of you both, in state & condition, doth not well admit this my compellation of you both: but my trust is, that either in his height of humility, hee will not espie it; or else in his naturall indulgence pardon it. Though the one hath the Rubricke and red letter in this Calender; yet you both may chalenge of me a Saints roome in the same. Well, because I haue no other present, but sheets of paper for you, and now, through this declination of my bodie through yeares, I haue small hope

hope to set forth any more bookes; I could not otherwise satisfie my minde, than thus to thrust you in by head and shoulders, and as the prouerbe is, *Vna fidelia duos parietes dealbare*, that is, with one Carpēters line to white two walls at once. Accept these two mites I cast into your Coffers, all the good will of body and mind: and accept this little Treatise of me, in the same candid simplicity of minds, as I collate it on you. Weare it & teare it for my sake, for Gods sake, for your owne sake. I leaue these notes with you, as *Paul* did his Vellums and sermon notes with *Carpus at Troas*. Though you be not now to learne how to die, yet the

best of all may be contented sometimes to bee put in remembrance thereof. The *Ægyptians* had commonly serued at their tables, among other their seuerall and sumptuous seruices, the skull of a dead man, to the end, in the middest of their delicates, to be put in the remembrance of their death. *Philip* King of *Macedonia*, commanded his Chamberlaine euery morning thus to round him in the eare, *Remember that thou art a mortall man.* This was such a note in *Hieroms* Meditations, as methinke, so often as I recount his speech, I thinke of the Nightingale, who hauing got a note that likes her well, delighteth in the

often

often trebling & quauering of it. *Whether* (saith hee) *I sleepe, or whether I wake, or whatsoeuer else I doe, me think I heare this voice alwaies sounding in my eares, Arise yee dead, and come vnto iudgment.* I reade of an ancient Father that should say, that all his study lay in a booke of three leaues, the red leafe of Christs Passion, the white leafe of the blessed Resurrection of the Saints, the black leafe of the blackenesse of darknesse for euer, determined for the damned. The often cogitation of death, cannot but reduce to our mindes the three leaues of this booke; and the memory hereof cannot but be as a Manuel vnto vs of mellifluous

ous meditations. There is nothing so effectuall to put an end to sin, as the deuout consideration of the end without end. But an end of this, because I speak at large to you of it in my Treatise following. It remaineth that I giue hearty thankes to you both, for the great kindnesse you haue shewed me in my natiue Citie, vnto which I was called a Preacher in the chiefe Parish thereof, not seeking it, nor once thought of it, whereunto I came chiefly for your sakes, vpon the sensible experience of your long continued loues towards me. During which time of my abode now for six yeares, I haue been much recreated by the pietie,

pietie, humanitie, hoſpitalitie, ſocietie; as hauing no other meanes to gratifie you withall, than this paper preſent, the pledge of my vnfained deuotion to you both. Thus praying to God for a bleſſing vpon it and you, I commit you to the gratious protection of the Almightie, who ſhall build further, and giue you an inheritance among them that are ſanctified through faith.

Yours in all Chriſtian affections during life,

SAMVEL GARDINER.

Distichon *Guil. Rant* Doctoris Medicinæ in librum *Samuelis Gardineri* Sacræ Theologiæ Doctoris.

Multa liber parvus tenet hic præcepta salutis,
Hunc lege si sapias, et sapiasq; lege.

Eiusdem.

OLD age is knowne to be a step to Death,
And Death a way vnto a better place,
If we in time before we end this breath
Prepare our selues for such an happie race.

This mou'd this aged Reuerend Diuine
To write this booke, of latter bookes the best,
To guide our steps, and so to be a signe,
To shew the way vnto eternall rest.

Verses written by Mr. *Laurence Howlet*, late Minister of Saint *Andrewes* Parish in *Norwich*, sent to the Author *foure daies before his Death.*

WHo reades this little booke, may if he can,
Learne the Deuotions of a Dying man:
Which hauing learn'd, its knowledge in such store,
That all the world can teach him nothing more:
Goe little booke; make but thy title true,
Thanke not the world for praise, its but thy due.

Mr. *William Alliſon*, Miniſter of the Word at *Norwich*.

READER, ſee here, (if thou canſt rightly looke)
More in this Title, than in many a booke:
Man's all: Death's more, Deuotion only can
Sweeten the harſh Death of a Dying man.
Death it kills Man: Deuotion Death corrects,
As here thou ſeeſt by manifold Collects:
Therefore peruſe it, I dare boldly ſay,
A Golden head we're had a Corps of clay.

THE DEVOTIONS of the dying man, that desireth to dye well.

CHAP. I.

Of the inevitable condition of Death.

DEath is an Archer, holding a Bow in his hand alwaies bent, aiming continually at one marke or other: sometime aboue vs, as at our *Superiours*: sometimes below vs, as at our *Inferiours*: sometimes at the

right hand of vs, as at our *Friends*: sometimes at the left hand, as at our *Enemies*: at the last, haue at our selues. Since *Adam* broke Gods statutes here on earth, [a] *A Statute came from Heauen for all men to die.* Death keepes no order, but the learned and vnlearned, rich and poore, base and honourable, old and young, are all to him alike. [b] Wee die all, and are like water spilt vpon the ground, not to bee gathered vp any more. Hence is *Dauids Quære*, [c] *What is hee that liueth, and shall not see death?* Let *Adam* lurke neuer so much among the trees of the Garden of *Eden*, he must come forth, bee examined, indited, convicted, and adiudged to the death. *Sisera* by his flight could not so flee the hands of death determined against him, but a beame naile in the hand of *Iahel* must fasten him to the ground.

[a] Heb. 9. 27. *Pallida mors æquo pulsat pede pauperum tabernas, Regumque turres.*
Tendimus huc omnes, metam properamus ad vnam.
Omnia sub leges mors vocat atras suas.
[b] 2 Sam. 14. 14.
[c] Psal. 89. 49.

ground. [d] *Hee that getteth vp out of the pit, shall fall into the snare.* [e] *He fleeth from a Lyon, and a Beare meeteth him: leaneth his hand on the wall, and a Serpent biteth him.* Thou mayest escape six dangers, and the seuenth shall seize vpon thee. [f] *Him that escapeth from the sword of Hazael, him shall Iehu slay: and him that escapeth the sword of Iehu, shall Elisha slay.* [g] *Cast them out of my sight, and let them depart: and if they aske, whither shall we depart? say, such as are appointed vnto death, vnto death: and such as are for the sword, to the sword: and such as are for the famine, to the famine: and such as are for the captiuity, to the captiuity.* Some the Sea must swallow vp, as it did *Pharaoh* and his followers. Some are fuell for the fire, as the King of *Edom* was, whose bones were burnt to Ashes: the earth opened

[d] Ierem. 48. 44.
[e] Amos 5. 19.
[f] 1 King. 19. 17
[g] Ierem. 15. 1, 2.

and ſwallowed *Dathan*, and couered the congregation of *Abiram*. *Haman* muſt bee hurried away by the hangman: *Iezabel* muſt bee dogs meat: *Herod* muſt bee eaten vp of vermine: the man of God ſent to *Ieroboam*, for his diſobedience was ſlaine by a Lion in the way. *Iobes* ſonnes and daughters, muſt by the fall of a houſe periſh: and the mothers of *Hieruſalem* with their babes and yonglings muſt bee ſtarued to death. One complaineth of his head, with the *Sunamites* ſonne: another of his feet, with *Aſa*: another is griped in his guts, with *Antiochus*: another is ſhaken with the Palſie, as the Centurions ſonne in the Goſpell: another the Ague caſteth vpon the bed, as it did *Peters* wiues mother: we come into the world one way, and goe out, I know not how many. The babes of *Bethlehem* wer-

were ſlaine in their ſwathing bonds: *Eglon* in his Summer-houſe: *Saul* in the field: *Iſhboſeth* in his pallat: *Sennacharib* in his Oratorie and temple of his Idols: *Ioab* at the hornes of the Altar: *Homer* was ouerſet with ſorrow: *Sophocles* was raiſhed with too much ioy, and died: a Gnat, the ſcorne of nature, choked Pope *Adrian* the fourth of that name: an haire in his Milke ſtrangled a noble man of Rome: and the ſtone of a Raiſon ſtopped the life of *Anacreon* the Poet. Some periſh oppreſſed with penurie: others are abſorpt, ſurfetted with ſatiety. *In the mouth of two or three witneſſes euery thing is confirmed:* a ſentence and rule of holy Scripture. Now we haue three witneſſes, beyond all exception, of our vnauoidable mortality, 1. God. 2. Nature. 3. Experience.

1. *God*, who as he is the ſu-

preme cause of all things; so of life, and of the shortnesse of it. [h] *Are not his daies determined? the number of his moneths are with thee: thou hast appointed his bounds which hee cannot passe.* In the due regard whereof, the Philosophers of the Gentiles, who had a forge in their braines, haue enthronized three Goddesses, *Clotho, Lachesis, Atropos*, three seuere sisters, the one the Spinster, the second the Twister, the third, that cutteth asunder the threed of mans life. Thus in the midst of darknes, the Heathens saw the light which wee refuse to see, because we list to be blind with our eyes open. It is the Text that God deliuered *Isaiah* to Sermon on, [i] *All flesh is grasse.* As God was the Author of the long life of *Adam*, nine hundred and thirty yeeres: of *Seth*, nine hundred yeeres: of *Methusaleh*, nine

[h] Iob 14. 15.

[i] Isa. 40. 6.

nine hundred sixty nine yeeres: so in his iust iudgement hee hath abreuiated our dayes, and hath made them as it were but a span long.

2. Our second witnesse is dame Nature, which is, 1 *vniuersall*; 2 *particular*. There be two organicall causes of life. 1 The humour radicall. 2 The heat naturall. The humour is the preseruer of the heat, which is extinct as a lampe, when the oyle faileth. Also the continuance of life standeth to the courtesie of the breath within the nostrils: so as the mouth and nostrils being stopped, and the passage of the breath, which is nothing else but a wind, be intercluded, life forthwith goeth out the gates of the body.

k *Cease you from the man whose breath is in his nostrils.* l *What is your life? it is euen a vapour that appeareth for a little time,*

k Isai. 2. 22.
l Iam. 4. 14.

and afterward vanisheth away.

But we leaue *Nature perſonall*, and proceed to *Nature vniuerſall*. And wee will begin with thoſe things that ſet cloſeſt vnto vs, as with the gowne vpon our backes; which we cannot looke vpon, or touch, but it may be a memoriall of our mortall ſtate vnto vs.

[m] Iob 13. 28. [m] *Hoe conſumeth as a rotten thing, and as a garment that is*

[n] Eccleſ. 14. 17. *moth-eaten.* [n] *All fleſh waxeth old as a garment.* The beſt and beautifullſt garment that is, is either by vſe, or by the moth conſumed, or by both. Euen ſo it is with the life of man. For by liuing, we make vſe of life: but *in the increaſing vſe thereof, it ſtill decreaſeth*, ſaith *Seneca*. And ſickneſſes and ſorrowes, what are they but moth-wormes, eating out the fleſh? when we ſee our veſture moth-eaten, or threed-bare, we conſider therewith it

Seneca, Vel tunc cum creſcimus decreſcit vita.

cannot

cannot last vs long, and we are ashamed to be seene abroad in it. Now thy skinne is the cloth to couer thee withall. Wherefore descend from it to the consideration of thy selfe, and thine owne frailtie. A fret or hole in thy garment may be stitched vp, and mended: but natures decay can by no meanes be repaired, as vnable to adde one cubit to our stature. Our life holds fit comparison with a shadow, the lackie that alwayes followeth the bodie. ° *He vanisheth as a shadow, and continueth not.* Dauid telling vs what are our dayes by his owne, saith, ℗ *My dayes are like a shadow that fadeth.*

° Iob 14 2.

℗ Psal. 102 11.

But me thinkes, that the visible workes of the six dayes, may be vnto vs in stead of six seuerall Sermons vpon this funerall Text in hand. Wee will take a view of them one after another.

The workes of the first day.

1 The creation of the day and the night, was the worke of the first day. In both of them as in a Cryſtall glaſſe, we may behold our owne ſimilitude.

q Iob 7. 1.

q *Are not the dayes of a man as the dayes of an hireling?* The day beginneth with the riſing of the Sunne, and ſhutteth with the going downe therof. The dayes of an hireling, are in ſweat, in ſorrow, and in hard labor, for a poore liuing. And no better is the common condition of life being rightly examined. To the maruell of the diſciples, that Chriſt ſhould touch *Iudea* againe, where they would once haue ſtoned him, Chriſt anſwereth thus,

r Ioh. 11. 9.

r *Are there not twelue houres in the day?* therby making twelue houres, the meaſure of the artificiall day, as it were the dimenſions and proportion of mans life.

The night, though it be rather

ther *the image of death*, yet it may serue vs as a worthy lesson, of the shortnesse of our life: in as much as it is resembled by *Moses* and *Dauid*, to a *watch in the night*: *My soule* [f] Psal. 130. 6.
fleeth vnto the Lord before the morning watch. Thus our life for shortnesse is suited to a *watch*, which is but the fourth part of the night, consisting of three houres.

2. *The second dayes worke* The workes of
was the creation of the heauens, the second day.
and the spreading of them as a curtaine ouer vs; which as they be pregnant proofes vnto vs, of the wisdome, power, and immutabilitie that are in God: so they are no obscure commonstrants vnto vs, of the nature of our dayes: As *Dauid* and *Peter* expreslly haue declared: [g] *The heauens shall passe* [g] 2 Pet. 3. 10.
away with a noise, the elements shall melt with heat. Sure he that takes place of all the fourth

Planets,

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Planets, finisheth his course in the space of thirtie yeares: *Iupiter* in twelue: *Mars* in two: and *Mercury*, *Sol*, and *Venus* in one: and the *Moone* in a Moneth. This Christian Astronomie, portendeth a limitation of the life of man, and of the course he is to runne. For if bodies celestiall which are of more durable and standing nature, haue their set bounds, beyond which they may not passe: man that is more transitorie, and weake by kinde, must not looke here for any long continuance.

The workes of the third day.

3 *The third dayes worke*, was the creation. 1 of the *Earth*, 2 *Waters*, 3 *Herbes* and things vegetatiue, euery one of them reading vnto vs a lecture, of the more than certainty of our mortalitie.

1 The *Earth* so often as we behold it, and tread vpon it, seruеth vs to put vs in minde of

of the rocke out of which wee were first hewed, and of the pit out of which we were digged. Wee are bound vp with a threefold cord of earth, twisted by the hand of the Creator himselfe, where hee thus summoneth vs, *Earth, earth, earth, heare the voice of the Lord:* as *Earth* by creation, *Earth* by continuation, *Earth* by dissolution. The Attribute proper vnto vs is, *the man of the earth,* [u] *that the man of the earth be no more exalted against them.* [*] *The Lord God made the man of the dust of the earth.* And the sentence definitiue against his posterity is this; [x] *Thou art earth, and to earth thou shalt returne.* The faithfull in the old Testament, much looked backe to their Origination, and to the sentence awarded against sinne: [a] *Abraham* pleading before God in the cause of *Sodom* and

[u] Psal. 10. 20.
[*] Gen. 2. 7.
[x] Gen. 3. 19.
[a] Gen. 18. 27.

and *Gomorrah*, humbly acknowledgeth himselfe to bee no better than earth and ashes. *Dauid* celebrating Gods mercie, and opposing the same to mans misery, speaketh
[b] Psal. 103. 14. thus: [b] *Hee knoweth whereof we bee made, hee remembreth that wee are but dust.* *Iob* calling vpon God for mercy, amidst his miseries vseth the
[c] Iob 7. 5. same phrase of speech; [c] *My flesh is cloathed with wormes, and filthinesse of the dust.* This is the mould and materiall of mankinde, a lumpe of clay, an ash-heape, clods of earth. Hence is the wisemans Inter-
[d] Eccles. 10. 9. rogatory derogatory, [d] *Why art thou proud O earth and ashes?* Thus hee loadeth vs with grauell to make vs stoope, and to humble our proud lookes. And hence it is that the Apostle stileth vs
[e] Rom. 9. 21. [e] *earthen pitchers, potters vessels*, which with an easie blow

blow ſhatter in peeces.

2 The waters which wee ſee in the clouds are the very ſame note. The leuitie and inconſtancie of the clouds, doe indigitate and point out this tranſient life of ours, nothing running ſo apace as water. f *As the cloud vaniſheth and goeth away: ſo he that goeth downe to the graue ſhall come vp no more.* The flowing of the ſea twice a day, and then reculing, is likewiſe demonſtration declaratiue enough of our riſing and falling. f Iob 7. 9.

3. The *Herbs* in our garden, and the Trees in the foreſt, conclude the ſame Argument. g *All fleſh is graſſe, and all the glory of man is as the flower of graſſe: the graſſe withereth, and the flower fadeth away.* The Herbs in the morning that are greene and gay, about noonetime haue loſt their g 1 Pet. 1. 24.

their luſtre and gloſſe, and in the euening are withered and hang downe their heads. So how many among vs, in the middeſt of our age, as in the middle of the day, alter and decline: or elſe towards the euening of our old age, are quite done and die away?

The workes of the fourth day.

4 *In the fourth day* were the *Sunne* and *Moone* created. The *Sunne* hath a double motion; 1. *Naturall*, which it performeth in the ſpace of three hundred ſixty and fiue dayes, the compaſſe of a yeare. 2. *Violent*, begunne and determined in the ſpace of twenty foure houres. The former motion diſtinguiſheth the foure ſeaſons, and quarters of the yeare; 1. The *Spring*, 2. *Summer*, 3. *Autumne*, 4. *Winter*. The ſecond motion of it, diuideth into his parts, the *Naturall* day, into, 1. *Morning*, 2. *Noone*, 3. *Euening*, 4. *Night*.

4. *Night.* Now the *Spring* of the yeare, and the *Morning* of the day, are the expreſſe Image and repreſentation of our Infancie and youth: The *Summer* and *Noonetime*, of our middle age: The *Autumne* and the *Euening*, of our old age: The *Winter* and *Night*, of our death. One hath but his *Spring* and *Morning*: another goeth a degree further, and hath his *Summer ſeaſon*, and *Noontide*: another is ouertaken by the *Winter* and *Night*, before hee thought of his *Autumne* and *Euening*.

3 The *Moone* as it is nigher vs, ſo it is example of this argument, more viſible and palpable; as ſetting before our eies the degrees of our life, by her alternations and viciſſitudes, euer in her change till ſhe come to the full: as if thereby ſhee would inſinuate,

and

and represent vnto vs, our extraordinary changes and chances in this mortall life, by her troublesome Eclipses. But the *Moone* is restored,
h Acts 3. 21. and renued. h *But man must wait the time that all things bee restored.*

The workes of the fifth day. 5. The fifth day doth spend it selfe vpon the *Fishes* and *Birds*. The Preacher sermoning of the scantnesse of mans
i Eccles. 9. 12. life, saith, i *As the fishes are taken in the net, and the birds in the snare: so are the children of men snared in the euill time.* Wee solace our selues not seldome in the sight of Birds flying in the aire: but wee little lift to consider therewith how wee our selues flee away
k Iob 9. 26. with them. k *We passe away as the Eagle that flieth to the prey.*

The workes of the sixth day. 6. The sixth day in the workes of it, is the hand that leadeth vs to the contemplation of beast and man, of whom

whom we intreat. What is the life of a horſe, a bullocke, a ſheepe, a goat, a hart? the firſt neuer exceedeth the fiftieth yeare: and the laſt ſeldome attaineth to the ſixtieth. And is it not ſo for the moſt part with vs?

Theſe ſix daies are ſhort and not ſutable: but the ſeuenth which is the Sabbath, is eternall and equall vnto all that ſhall doe the worke of the Lord faithfully, in the weeke daies of this life. Our labour and ſorrowes end with our daies. [1] *The dead which die in the Lord are fully bleſſed: For they reſt from their labours, and their workes follow them.* [1] Reuel. 14. 13.

The Collect of this Chapter.

AS all the creatures were made by thy wiſdome, ſo they ſerue to our inſtruction, to learne vs to die. My garment that waxeth old vpon my

my backe, puts me in minde, that I ſtill wax old as doth a garment, and that as a veſture I ſhall be changed; let me not loue the ſhadow and leaue the ſubſtance. I will not change heauen for earth: for things temporall, things eternall. And ſith hence my life is but as the twelue houres of the day, I will ſo liue, by thy grace, this day, as if I were to die to morrow. And becauſe I learne, that my life is like but a watch in the night, my ſoule ſhall wait for thee, O Lord, before the morning watch: I ſay before the morning watch; in a zealous affection, & vnweariſome patience, and vndoubted confidence, in expectation of the ioy that commeth in the morning, wherein thou ſhalt appeare for my deliuerance out of this mortall life: and with my lampe prepared, will be in readineſſe

to meet my bridegroome at his comming. And while I behold the heauens, the workes of thy hands, the Sunne and the Moone which thou haſt ordained, how they ſhall all paſſe away as doth a tempeſt; I will looke for a new heauen and a new earth, wherein dwelleth righteouſneſſe, the heauen of heauens, the City of the euerliuing God, the Celeſtiall *Hieruſalem*, the place where thine honour dwelleth. And while I liue in earth, I will conſider that I am but earth, I will remember that I am but duſt, an houſe of clay, a bodie of corruption. I will not be earthly minded with them whoſe god is their belly, and their end damnation. And while I look vpon the water flouds, I will ſay, This is mine infirmitie, I am lighter than water that runneth apace. And I pray thee, who

who ſitteſt vpon the water-flouds, and art a King for euer, to ſend thy gracious raine of grace vpon mee thine Inheritance, to refreſh me being wearie. Euerie herbe that mine eyes ſhall ſee, ſhall cauſe me to ſee my eſtate, how I am to be cut off like the greene herbe, and to wither away like the graſſe. The Sunne that ſhines ouer my head, ſhall lift vp my heart to the Sonne of righteouſneſſe, the Light to lighten the Gentiles, and the Glorie of the people Iſrael. And the Moone that rules by night, ſhall make me call vpō thee the Father of lights, in whom is no variablenеſſe, as in the Moone, nor ſhadow of change, to illuminate me while I ſit in darkneſſe and in the ſhadow of death. Finally, the beaſts, birds, fiſhes, yea the very inſects and ſcorne of Nature, ſhall by the ſhortneſſe of their liues

liues, put me in minde that the time of my life is short: and I am content therewith, for thy Law is within my heart. Grant this grace, O deare Father, for Iesus Christ his sake, thine only Sonne, and my only Sauiour.

Chap. II.

Of the vncertaintie of mans life.

As there is nothing in the nature of things so certaine as death; so there is nothing more vncertaine than the houre of death. It is vncertaine three wayes. 1. In the place where wee shall die. 2. In the time when. 3. In the manner how. [m] *Man doth not know his time.* [n] *Yee know not when the time is.* This life of ours is only constant in vnconstancie.

[m] Eccles. 9. 12.
[n] Mark. 13. 33.

who ſitteſt vpon the water-flouds, and art a King for euer, to ſend thy gracious raine of grace vpon mee thine Inheritance, to refreſh me being wearie. Euerie herbe that mine eyes ſhall ſee, ſhall cauſe me to ſee my eſtate, how I am to bee cut off like the greene herbe, and to wither away like the graſſe. The Sunne that ſhines ouer my head, ſhall lift vp my heart to the Sonne of righteouſneſſe, the Light to lighten the Gentiles, and the Glorie of the people Iſrael. And the Moone that rules by night, ſhall make me call vpō thee the Father of lights, in whom is no variableneſſe, as in the Moone, nor ſhadow of change, to illuminate me while I ſit in darkneſſe and in the ſhadow of death. Finally, the beaſts, birds, fiſhes, yea the very inſects and ſcorne of Nature, ſhall by the ſhortneſſe of their liues

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o Iam. 4.15. constancie. o *It is a vapour that appeareth but for a little time.* p *Our dayes vpon earth are but a shadow.* q *But a wind,* r *But a smoake.* s *More swift than a post.* t *Where is no order.* u *Where is no abiding.* And as x *Seneca* saith, *Death keepeth no order betweene young and old.* Infancie is no stoppage for *Dauids* infant dieth: z So doth the childe of *Ieroboam.* It is not youth that skippeth like the Calfe vpon the grasse, that can hold vp life; a for *Eutychus* dieth. And old age must needs yeeld. b For *Methusalem,* in the nine hundred sixtie ninth yeere of his age dieth. The stile of a King, that hath a long traine after it, like the taile of a blazing starre, will not moue death: for sceptres and plow-shares to him are both alike. All the Kings of the earth haue embraced and kissed the dust. The best

p Iob 8.9.
q Iob 7.7.
r Psal. 102.
s Iob 9.26.
t Iob 10.22.
u 1 Chron. 29. 15.
x *Seneca, Fata non seruant ordinem inter senes & iuuenes.*
y 2 Sam. 12.18.
z 1 Kin. 14.17.
a Acts 19.9.
b Gen. 5.27.
Mors sceptra ligonibus aequat.

Bible.

Bible-Clarke that is, muſt away; his great Librarie and learning cannot deliuer him. *Salomon*, the wiſeſt man that euer was (the Sonne of man alwayes fore-prized) who wrote of all the trees of the forreſt, to the hyſſop and ſhrub growing vpon the wall; notwithſtanding this his Herball, and much other his ſecret learning and wiſdome, hath ſlept his ſleepe. *Sampſon*, who was of that incomparable ſtrength, as by but leaning vpon an houſe, could make it come tumbling downe, could not ſaue himſelfe. *Abaſa*, whoſe feet were as Harts feet, could not with his ſpeedieſt pace run away from death. *Abel* by his innocencie, *Abſalon* by his beautie, the purple Glutton by his opulencie, by his ſiluer and gold, could not ranſome themſelues. The motto pricked vpon euery mans ſleeue is, *Hee died, Hee was gathered to his fa-*

Ludit in humanis diuina potentia rebus.
Et certam præsens vix habet hora fidem.

thers, *He was carried out.* The state of life is so slipperie, as no man may say that hee shall liue till to morrow. Wherfore men thinke that they in *Isaiah* spake but absurdly, who said, [c] *Come, I will bring wine, and wee will fill our selues with strong drinke; and to morrow shall be as this day, and much more abundant.* And S[t]. *Iames* taketh such fellowes thus to taske, [d] *Goe to now, yee that say, to day, or to morrow, we will goe into such a Citie, and continue there a yeere, and buy and sell, and get gaine: whereas yee know not what shall bee on the morrow. For what is your life? Is it not a vapour that appeareth for a little time, and then vanisheth away?* [e] Full little did *Elah* King of *Israel* thinke, that while he was drinking to drunkennesse in his stewards house, he should haue the stab there giuen him by *Zimri* his seruant. When the sonnes and daughters

[c] Isai.56.12.

[d] Iam.4.13.

Horat. Quis scit an adiicient hodiernæ crastina summæ tempora Di superi.

[e] 1 King.16.9.

ters of *Iob* were gurmundizing and bouzing in their elder brothers houſe, they were not aware of their end ſo nie at hand, by the fall of an houſe. *Pharaoh* euen then enchaunted his ſoule with the promiſe of a certaine victorie, when the red ſea was opening his mouth wide, to ſwallow him vp and all his forces. f *Babel*, that called her ſelfe *the Ladie of Kingdomes, ſhe ſaith in her heart, I am, and none elſe: I ſhall not ſit as a widow, neither ſhall I know the loſſe of children: But deſtruction ſhall come vpon thee ſuddenly ere thou be aware.* And *Ieremie* ſetteth downe this her deſtruction; g *Thine end is come.* I cannot better expreſſe this ſubiect argument, than by this apologue or ſimilitude: A man walketh by the way, and falleth into a deepe pit, full of noyſome and venomous creatures: in his fall, he taketh hold of the branch of

f Iſai. 47. 5, &c.

g Ierem. 51.

a tree at the pits brinke, and hangeth thereby: afterward comes a leane and hunger-ſtarued beaſt, which gnaweth and eateth aſunder the bough. The morall is this: This pilgrime is the perſon impenitent; the pit is hell; the branch of the tree, is the frailtie of this life; and this leane and greedie beaſt that deuoureth him, is Death.

I will not curiouſly ranſacke the cauſe of this tickle life of ours, why children, young men and maids, are cut off as it were in the firſt graſſe, in the flower of their age, and are pluckt vp like a cluſter of vnripe grapes, while they might haue continued many yeeres longer, to the common good of the Church and Common-wealth. Doubtleſſe as in ſome, God doth thereby ſet forth his glorie: ſo in others, for the moſt part, he ſtoppeth the courſe and paſſage of ſinne. For there be vngracious and

and vnhappy children, [h] such as were the two and forty boyes, that with scurrilous insectation vexed the righteous soule of *Elizeus* the Prophet: [i] such as were the two nefarious fellowes, *Er* and *Onan*: [k] such as were the two sonnes of *Eli*, *Hophni* and *Phineas*: [l] such an one was that varlet *Absolon*. All these being incorrigible companions, were soone cut short, according to sentence and denuntiation of Scripture; [m] *The wicked shall be cut off from the earth, and the transgressours shall bee rooted out of it.* Answerable whereto is the doome of *David*, [n] *The bloud-thirstie and deceitfull man shall not live out halfe his dayes.* And to this point * St. *Augustine* speaketh thus, *As the godly are called away before the time, that the wicked might not vex them: so the wicked die betimes, that they might not persecute the righ-*

[h] 2 King. 2. 23, 24.
[i] Gen. 38. 9.
[k] 1 Sam. 4. 17.
[l] 2 Sam. 18. 9.
[m] Prou. 2. 22.
[n] Psal. 55. 23.

* *Quemadmodum ante tempus binni, ne diutius a noxijs vexentur, auocantur: ita mali & impij tolluntur, ne diutius bonos persequantur.*

teous. Other children bee toward, frugall, well inclined, of dutifull demeanour; who though in the fifth Commandement of the Law, they haue the promise of long life, and a benediction by Wisdom is pronounced ouer them, [o] *Let thine heart keepe my commandements; For they shall increase the length of thy dayes, and the yeeres of life:* yet in the sacred secret of his will, he soone and suddenly preuenteth them by death; [p] *And doth hide them priuily in his presence, from the pride of men; and keepeth them secretly in his tabernacle, from the strife of tongues.*

[o] *Prou. 3. 12. Cadit & Rhiphius iustissimus vnus Qui fuit è Teucris, & seruantissimus æqui.*

[p] *Psal. 31. 20.*

The houre of our death is concealed, that wee might bee suspitious of euerie houre: and as [*] *Gregorie* saith, *That while it is not discouered, it might bee alwayes suspected, and conceiued to be next, that so wee might bee the more feruent in operation, the vncer-*

[*] *Greg. Vt dum semper ignoratur, semper proxima esse credatur: & tantò quisque in operatione sit feruentior, quanto est de vocatione incertior.*

vncertainer wee bee of our vocation. It is vncertaine, O man, in what place death will arrest thee: wherefore suspect thou him to be in euerie place. *It is an excellent thing to learne death in death,* saith *Seneca.* Whereas death is vncertaine, and the time thereof in it selfe so vncertaine; we ought to be prouided and reckon euerie day the last. The Buzzard in the Bible crowed ouer his corne-heapes, as the Cocke vpon his dung-hill, in the view of his plentifull prouision, made for many yeeres to come: but hee was found to bee a foole, and the euent shewed it, his soule the same night being taken away from him. Men care too much for life that is vncertaine, and too little for death that is most certaine. If the King, in his gracious goodnesse towards thee, should bee pleased to conferre a good office vpon thee,

Senec. in Epist. Egregia res est mortem morte condiscere.

Omnem crede diem tibi diluxisse supremum.

and ſhould reſtraine thee to the ſhort ſpace of an houre, for the ingroſſing and conſignation of the grant, wouldeſt thou not giue all diligence to diſpatch it with all ſpeed? Now a greater grant is made to vs, of the heauenly *Hieruſalem*, by the King of Kings, and meerely out of his free fauour towards vs, and now is the time or neuer, of aſſuring it vnto vs, and it is but ſhort, and as vncertaine as wee ſee. Wherefore bee wee carefull to make our election ſure, in theſe dayes of our pilgrimage vpon earth. If to acquire a temporall benefit, thou canſt bee content to expell ſleepe, to forbeare meat and drinke, and to deprive thy ſelfe of thy delights, that ſo thou mighteſt not loſe the occaſion offered: buckle thy ſelfe to thy deuotions in time, and make haſte to turne to the Lord thy God; and not of the gainefull aduantage of

preſent

preſent grace miniſtred, to put off the worke of thy ſaluation from day to day, as *Feſtus* did *Paul*; as *Pharaoh* did *Moſes* and *Aaron*: or till we haue finiſhed our fathers funerals, with him that would fawne and follow after Chriſt, noted in the Goſpell. Regard not ſo much a long life as a good. Rather couet to liue well than long. It is dangerous to liue in that eſtate, in which thou wouldeſt be loth to die. Wherefore it ſhall behoue thee to looke to thy life, in reſpect of the vncertaintie of the houre of death. It was fatherly indulgence on Gods ſide towards vs, that our death ſhould bee vncertaine and vnknowne to vs. The vncertaintie of our diſſolution, preuenteth diſſolution; and taketh bond of vs for reſolution in religion. For were we aſſured of life, we would liue out at length without remorſe in our ſinfull

proceedings. But this vncertaintie of life casteth a boll of water vpon our hot bloud, and is a bridle to our sinnes, and a principall spurre to pricke vs on to all manner duties of godlinesse. Againe, did a man know that his death should bee sudden, the scantnesse of the time would bee apt to beget a scant repentance. And if the time were long ere wee should depart, I feare it would be long ere wee would conuert: both which are ominous, and portend perill. Moreouer, the Lord detaineth the knowledge of life from thee, for thy neighbours good. Now the common good is in it selfe greater than the priuate. If thou couldest tell that thou shouldest die soone, many good deeds tending to deuotiõ, & to the common good, would be left vndone. How many be there, who lying sicke in their beds, doe seriously turne vnto

God,

God, for they haue no hope of their recouerie: who, were they ascertained of their health to be renued, would turne copie, and sing another song. Finally, if thou couldest foresee the time of thy visitation, that is yet a farre off, thou wouldest runne with the prodigall sonne into a farre Countrey, farre from thy fathers house, thou wouldest pursue thy vindicatiue affections, and there would bee no peace within thy wals. And if wee could foresee our death to beat hand, wee would bee sad, melancholike, froward, and intolerable to all about vs: all which vnioynt peace, and are aduerse to humane conuersation. Wherefore for this benefit we giue God thankes, we magnifie and adore his most glorious name. Therefore that wee may conclude this latter act of ours, vpon the stage of mortalitie, euen this day, this houre,

this

this moment, wee will count them all the last: *So death when it commeth, shall be vanquished, if before it commeth it be alwaies feared, saith Gregorie.*

Greg. Sic mors ipsa cum venerit, vincetur, si priusquam veniat, semper timeatur.

The Collect.

FOr as much, O Lord God, as thou hast made my time vncertaine, and hast not certified thee how long I haue to liue; giue mee grace so to liue, as if I were presently to die. Let my soule preuent the night-watches, and let it wait for thy saluation. Let mee not in the deceitfull expectation of a longer life, put off my repentance from day to day; but now while it is called to day, take hold of sauing grace offered mee. By my reioycing which I haue in Christ Iesus, let mee die daily. Let mee die while I liue, that I may liue when I die with thee for euermore.

CHAP.

Chap. III.

Of the kindes of Death.

THere bee two kindes of death, as there be of life, in nature answerable each to other. 1. *Corporall*, 2. *Spirituall*. *Corporall* death is nothing else, but the divorse of soule and body: as bodily life is the conjunction of them both. This bodily death in holy writ, is called the *first Death*, because in time it goes before the second. Spirituall death is the separation of the whole man, both in body and soule, from the fellowship with God. Of these twaine, the *first* is but an entrance to death: the *second* is the absolute accomplishment thereof. For as the soule is the life of the body, so is God the life of the soule, and his spirit is the soule of our soule.

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This *ſpirituall Death* hath three diſtinct degrees. 1. The firſt is when a man is dead in ſinne while he liueth. And this is the degree the Apoſtle meaneth, where he ſaith, [q] *But ſhee that liueth in pleaſure is dead while ſhe liueth*. And thus it fareth with vs all by nature, [r] *who are dead in ſinnes and treſpaſſes*. 2. The ſecond degree is the end of this life, when the body embraceth the earth, *Free among the dead*: and the ſoule goeth downe to hell. 3. The third degree is the day of iudgement, when the body and the ſoule vnited againe ſhall be determined to damnation.

[q] 1 Tim. 5. 6.

[r] Epheſ. 2. 1.

Of the two deaths, the *ſecond* is the worſer. The bodily death is terrible to nature: but the horror of the ſecond is not to be expreſſed. For it is the curſe of all curſes, the miſery of all miſeries. The toothach, the headach, the collicke and the ſtone,

ſtone, are oftentimes ſo ſharp and vehement, as the Patient wiſheth he were dead. Now if theſe fits can ſo much diſtemper minde and body, as all the pleaſures of this life cannot qualifie them; what manner of torment ſhall that bee, when not one kinde of paine, but the whole viall of Gods wrath ſhall be powred out, not vpon one member, but on the whole ſoule, body, and conſcience: and not for a time, vnder hope of a better condition, but for time, and times, and when there ſhall bee no more time; and that not in this world, where there are comforts, helps, and remedies; but in that vile and darkſome place of torments: and that not amongſt liuing men, which might either eaſe thy paine, or pity thy caſe, but with the deuills and damned ghoſts, which will laugh at thy deſtruction, and

ſolace

ſolace themſelues amidſt all thy miſeries.

Queſt. But how ſhall I eſcape the ſecond death? that would I faine know.

Anſw. By turning a new leafe, in turning to God, by affiance in the merits of Chriſts death and paſſion, keeping faith and a good conſcience vnto the end. Who ſo doth theſe things, ſhall not die for euer.

The Collect.

TVrne me, O Lord, and I ſhall bee turned. Giue mee grace to turne from euery euill way and renounce all vngodlineſſe and worldly luſts, and liue ſoberly, vprightly, iuſtly in this preſent world. That dying to ſinne, I may not die in ſinne, but may eſcape the vengeance to come, the ſecond death, and liue with thee eternally.

CHAP.

Chap. IV.

Of our neceſſary preparation againſt the time of death.

IN reſpect of the certainty of death, of the vncertainty of the time, and of the kindes of death, hitherto treatized of; it is more than neceſſary that wee be prepared againſt it commeth. Of this preparation I ſee there be two ſorts. 1. *A Generall.* 2. *A Particular.*

The Generall I call that, which is in action all our life time. If any ſhould reply, what need ſo much adoe, holding it ſufficient to enter this courſe, when we draw nearer our latter end? I anſwer, It muſt without delay be preſently performed. *[f]To day if ye will heare his voice, harden not your hearts. [t]Exhort ye one another daily, while it is called to day, leſt any of you bee hard-*

[f] Heb. 3. 7.
[t] Heb. 3. 13.

hardened through the deceitfulneſſe of ſinne.

1 Motiue hereunto may be the doubtfulneſſe of life: For who knoweth when or how he may be called out of life? This is Chriſts argument; [u] *Be ye ready: for the Son of man commeth at an houre when ye thinke not.* 2. Againe, the longer a man liueth in ſinne, his eſtate is more dangerous. For ſinne by cuſtome, gathereth ſtrength, becommeth habituall, and in a manner naturall. Cuſtome in it ſelfe is ſo efficatious, as looke what things wee delight in in our life, wee thinke of when we are dying. [a] *Teach a childe in the trade of his way, and when he is old, hee* [x] *ſhall not depart from it.* [x] *Can the Blackmoore change his skinne? or the Leopard his ſpots? then may ye alſo do good, that are accuſtomed to doe euill.* 3. In the prorogation of thy repentance, thou doeſt heape vpon thy ſelfe

[u] Luk.12.40.

[a] Prou.22.6.

[x] Ierem.13.23.

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the wrath of God, against the day of wrath. If a malefactor should bee enioyned euery day to carry a billet to the stake where he is to bee burned, for diuers yeares together, he vndergoeth thereby great penance and misery. Now this is the condition of all such, as deferre their repentance. 4. The longer our conuersion is put off, the more Gods grace faileth, and the more the deuill preuaileth. For God for his part expressly telleth vs, [a] *Because I haue called, and yee refused: I haue stretched out my hand, and none would regard: then shall they call vpon me, but I will not answer: they shall seeke me early, but they shall not finde me.* And this is equall retaliation of iustice, according to that Saint *Augustine* speaketh, *A sinner is iustly thus censured: to bee when hee is dying vnmindfull of himselfe, who, whilst he liued was vnmindfull*

[a] Prou. 1. 24, 28, &c.

Aug. Hac animaduersione iuste percutitur peccator: vt moriens oblitus sui, qui viuens oblitus est Dei.

full of God. Againe the Lord
[b] Ierem. 51.9. saith, [b] *we would haue cured Babel, but she would not be healed: we therefore forsake her. On the other side the deuill, to whom it is meat, drinke, and pastime, to see men runne headlong into sinne,* will freshly, and more fiercely set vpon vs. So as those of whom he could lay no hold of formerly in their life, now hee daspeth them in his armes by his temptations, when he espieth them lying at the point of death. If therefore when wee are at our best strength, wee are vnable to resist the least temptation; how shall wee in our doating and decreped estate, encounter the strongest? our aduersary being then stronger, and we weaker. Finally, a late repentance is scarce a due or true repentance, as *Augustine* obserueth. It is much to be feared, lest repentance it selfe dieth that proceedeth from a dying

Aug. sera pœnitentia, rara est vera.

dying man; and he is serued aright, that is contemned of God at his death, who had contemned God formerly all the time of his life. To repent aright, is to leaue our sinnes, before our sinnes leaue vs.

Obiect. Yea but may some say, the better theefe vpon the Crosse repented not before the last.

Answ. Indeed hee was not effectually called before the eleuenth houre, euen at the stroak of the twelfth. And therfore his repentance was extraordinary, and miraculous. And it was not without weighty reason, that Christ would not call him before the very nicke, vpon the point of his passion; namely, thereby luculently to expresse the power of his passion. Now we are not to make a common rule of a singular example. It is therefore a fearfull fallacy to the enchantment of the

the ſoule, to feed vpon this fancy, that if he hath but an eie to caſt vp to heauen, and can but blurt out theſe words, *Lord haue mercy vpon me*, before he giueth vp the ghoſt, he may do well enough. This is all one, as if ſo bee a notorious theefe ſhould ſay, I will all my life time rob and ſteale, and when I am at the gallowes, and ready to be turned ouer, will call vpon the Iudge for mercy, and ſo I ſhall be ſaued. He that will liue after this life, muſt lay the ground of his ſaluation in this life. For there be three degrees of life euerlaſting. 1. The firſt is in this life, when being iuſtified and ſanctified, wee haue peace towards God and our Lord Ieſus Chriſt. Some ſuppoſe, there is no other life after this: But ſuch deceiue themſelues; for it beginneth here,

[a] Ioh. 5. 24. *'Verily I ſay vnto you, he that heareth my word, and beleeueth in him*

him that ſent me, hath eternall life, and ſhall not enter into condemnation, but is paſſed from death vnto life. Wherefore the foundation of life euerlaſting muſt be laid in this life, namely, by repentance, and by endeuouring to make the conſcience aſſured, that God the father of our Lord Ieſus Chriſt is become our father: that God the Sonne is become our redeemer: that God the Holy Ghoſt is become our comforter. Nay we muſt goe further to ſay with Saint *Paul*, [a] *I liue, not I, but Chriſt liueth in me.* Theſe are the ſeeds of eternall life.

[a] Galat. 2. 20.

2. The ſecond degree is in the end of this life, when the body freed of all maladies and miſeries, reſteth quietly in his locker, and his ſoule returneth to God that gaue it.

3. The third is after the laſt iudgement, when the body and ſoule ſhall be conſolidated,

and

and reunited, and exalted to glory. Now hee that will take this first degree, must arise out of the Sepulcher of sinne, wherin hee hath lien all his life time hitherto. For to auoid the *second death*, a man must partake of the first resurrection: [c] *Blessed and holy is hee, that hath part in the first resurrection: For on such the second death hath no power. Paul* telleth the *Colossians*, [f] *that they were in this life deliuered from the power of darknesse, and translated vnto the Kingdome of his deare Sonne.* And *Christ* saith to the *Iewes*, *The Kingdome of God is among you.* This is the first degree of life, when a man may say with Saint *Paul*, [g] *I liue not, but Christ liueth in me.* That is to meane, I finde, by the certificate of a sanctified conscience within me, and partly by experience, that Christ my Redeemer by his holy Spirit leadeth and

[c] Reuelat. 6.

[f] Coloss. 1, 13.

[g] Galat. 2. 20.

and gouerneth, my thoughts, will, affections, and all the faculties and powers of body and minde, according to the rule of his holy will. Now that wee may say the like, three graces of God are requisite in which this first degree of life consisteth. 1. The first is *saving knowledge*, by which wee plentifully perswade our selues, that God the father of our Lord *Iesus Christ* is our father, Christ the sonne is our redeemer, the holy Ghost is our comforter. [h] *This is life eternal (that is it is the inchoation, and introduction into life eternall) to know thee the true God, and him whom thou hast sent, Iesus Christ.* 2. The second grace is, [i] *peace of conscience which passeth all understanding.* Hence is it that the Apostle saith, *The Kingdome of God is righteousnesse, and peace, and ioy in the holy Ghost.* The horror of a guilty conscience is the be-

[h] Ioh. 17. 3.

[i] Rom. 14. 17.

ginning of death and deſtruction. Therefore the quiet of conſcience proceeding from the death of Chriſt, is life and happineſſe. 3. The third grace is the *Regiment of the ſpirit*, by which the heart, and life, is ruled according to Gods word.

The Collect.

O Lord write all theſe thy lawes in our hearts, wee beſeech thee: that while wee behold the pale horſe and the rider, who is death: wee may ſay with the holy Prophet, *My heart is prepared, my heart is prepared.* Let vs take hold of repentance in time, and not put off our ſaluation from day to day: That by ſeeking thee O Lord whilſt thou maiſt bee found: we may liue in thy feare, and die in thy fauour: and after this life ended, we may enter into that ioy, which thou of old haſt prepared, thy deare ſonne

ſonne Chriſt Ieſus by his pre-
cious bloud ſhed for vs, hath
purchaſed, and to which by thy
bleſſed ſpirit wee are ſealed to
the day of redemption.

Chap. V.

Of the meditation of Death: an office appertaining to our generall preparation,

THe frequent remembrance of death is as it were a bucket of water, to quench the fierie flames of our ſinnes. *Whatſoeuer thou takeſt in hand* (ſaith the wiſe man) *remember thy end, and thou ſhalt neuer doe amiſſe.* *Moſes* in the ſuruey of the pleaſures of ſinnes, [k] *that were but for a ſeaſon: choſe rather to ſuffer affliction with the people of God.* This maketh the elder more deuote than the younger: while they ſpend their thoughts much and often

[k] Heb. 11. 25.

vpō death. *Isaac* being now dim sighted through age, saith to *Esau* his son, [l] *Behold, I am now old, and know not the day of my death*: that is, because I am now aged, I cannot liue long. *Ieremy* repeating the sins and troubles of the *Iewes*, maketh this consequence, [m] *They remembred not their last end*. The meditation of death serueth to scatter an hoast of sinnes; for it is in stead of a fanne, to winnow the wheat from the chaffe. [n] *Christ* in his transfiguration on mount *Tabor*, conuented before him *Moses*, that had beene dead long before, and with him *Elias*: to teach vs, that when wee are at the highest pitch of our honour, to call death to our remembrance. The memoriall of death is as fortunate a staffe to vs, while we walke this our pilgrimage of few and euill daies, as euer *Iacobs* was to him, in the way when he passed the foords of

l Gen. 27. 1.

m Lament. 1. 9.

n Mat. 17. 3.

of *Iordan*. Looke we to the end, as the Easterne Sagers did to the starre, and it will conduct vs vnto Christ, as it did them. They that vnderstand the enemie to be at hand, make themselues readie all they may to encounter them: death our last enemie commeth fast vpon vs. Be we therefore warned, and so armed against him. Such as expect their Lords comming, come often to the side of the window, and looke out at the casement for him. So cast wee our eyes with holy *Dauid* to the heauens, ° *Vnto thee doe I lift vp mine eies, O thou that dwellest in the heauens.* The life of a Christian is a meditation of death. *Ioseph* of *Arimathea* did build his Sepulchre & Tombe in his life time, in the middest of his Garden. Which is exampple vnto vs, in the middest of our merriments, to thinke of our monuments, and not to

° Psal. 123. 1.

forget *Hierusalem* in our mirth. The heathen Philosophers tooke a felicity in the meditation of death, though void of the comfort of another life, that we looke for. For it doth vs good at the heart, to recognize the cause of our death, which is our sinne: together with the remedy thereof, the accursed death of Christ: cursed in respect of the inflicted punishment vpon our sinnes, but blessed in respect of our selues. Euery one cā sufficiently remember an iniury offered him: but to many it is death, to remember death, so long as there is any blood running in their veines, or marrow in their bones. There is none so old, but can well remember the place wherein he hath laid vp his mony: but old and young can easily forget the place wherin their hidde treasure is. **We dailydie, and are daily changed and yet we thinke our selues*

**Et viuunt homines tanquam immortalitas nulla sequatur.*

selues immortall, saith *Ierome*. Wee may well bee likened to *Nebuchadonosor* who forgat his dreame, and would haue others to interpret it. We are as young chickens all the sort of vs, who when any of the brood is caught by the kite, the rest high in haste to the wings of the damme, some on one side, and some on the other, and presently after their former feare forgotten, doe meet and feed together, and become a prey vnto the vulture. We may be sampled to the swine, who make a hoarse and hidious out-cry, but it is, but while one of them is vnder the butchers knife: and then immediately there is a deepe silence and all the din is done. Death hath laid his hand vpon thy father, thy wife, thy sonne, one of thy kindred, or allies, and wee weepe, and take on, and seeme to be in pitifull plight: but almost so

ſoone as the ſoule-bell ceaſeth, the ſtrength of our pang and paſſion is paſt. And as ſwine to the mire, and dogs to the vomit, they returne to their accuſtomed ſinnes. As the defect of memory is a ſymptome and ſigne of a dying man; ſo the forgetfulneſſe of death is a token of a man dying in his ſins. God by many arguments preſſeth vs to the due meditation of death. 1. As from the conſideration of the matter of which we are moulded, of duſt, and lumps of clay: to moniſh vs of our frailty, ſoone diſſolued, and ſhattered in peeces like a potters veſſell. 2. From the furnace of our prime progenitour, that from his name wee might learne our nature. *Adam* was his name, which is as much to meane, as *Earth*, *Terrigena*, bred of *earth*, that is, of brittle metall, that will not hold.

[r] Dan. 2. 33. [r] *Nebuchadonoſors* great Image ſtood

ſtood vpon mixt feet of iron and clay: and loe a ſtone cut without hands, ſmote the Image on the feet, and brake them in peeces

This Image is the Image of vs all, and of our earthly compoſition, apt to diſſolution: *Homo ab humo*: man hath his denomination from the mould, and ſo his appellation is anſwerable to his origination: who as often as he is named man, he is to bethinke himſelfe of his mortall eſtate, hee beareth his biere vpon his backe, and carrieth his graue about him. 3. From his veſture that couereth him, wherefore God cut out leather coats for our firſt Parents after their fall, to clad themſelues withall, that the skinnes of the dead beaſts that were about them, might tell them that they beare their bane about their backs. 4. From their office and of-

fice, which was to digge and delue in the earth, with culter and plowshare: they should remember their sepulchre. 5. From admonition giuen them as well before, as after sinne committed. Before their sinne, thus: [q] *In the day that thou eatest of the tree of good and euill, thou shalt die the death,* After their sinne, thus: [r] *In the sweat of thy face shalt thou eat bread till thou returne to the earth.* The Philosophers of the Gentiles, insist in this subiect. *Socrates* was wont to say, that *the study of Philosophy was nothing else but a meditation of death. Plato* saith, that a wise mans minde is set on death, that he desireth it, that this is his maine muse and meditation. *Democritus* was euer trampling vpon graues. Wee are counselled by Kings to be harping vpon this string. *Philip* King of *Macedonia* charged his chamber-

[q] Gen. 2. 17.

[r] Gen. 3. 19.

Cic. 1. Tusc. philosophari nihil aliud, quam mortem meditari.

Aelian. lib. 8. var. hist. cap. 15.

chamberlaine, that thrice euery day, hee round him in the eare with these words, *Remember thou art a mortall creature.* Herodot. lib. 2.

The *Egyptians*, when a noble man solemnized the memoriall of his birth day, caused a dead mans skull to bee set vpon the board: to put them in mind amidst their delights, of the estate of death. Some medicines serue for vnctions, some some for vlcers, some for wounds, some for swellings, some for potions, some for glisters. One kinde of eie-salue, is not for the inunction of all mens eies alike. Our actions & exercises, sort not alike to the subduing of all sins. But one vāquisheth one vice, and this another. It is frequent Humiliation of our selues, that must plucke our peacocks plumes, abate the pride and high thoughts of heart. *Our Prayers and Fastings* must be the meanes to quench

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the coales of vngodly lusts. *For this kind of spirit cannot be cast out but by prayer and fasting*, according to the testimony of truth it selfe. But for one salue to heale many sores, it is seldome or neuer seene. Only the often and much meditation of death, healeth all our spirituall infirmities. The saying of *Dauid* of the sword of *Goliah*, I apply to this point of the meditation of death: [1] *There is none like to that, giue it me*. As necessarie as the wings are to the Doue to flie; as the sailes, sterne, maine mast & card are to the mariners to saile by; as the fins and tailes are to the fishes to swim withall; as the wheele is to a wagon; as the iron shooes to a horse; so is the memoriall of death to vs, vtterly and auaileable to eternall happinesse. Wherefore put we not away the euill day from vs, which the ordinance of God hath put so neere. Remember

[1] 1 Sam. 21. 9.

we

we our Creator in time, before the dayes come wherein we shall say, wee haue no pleasure in them. Walke we not alwaies with our faces to the East, but let vs sometimes looke backe to the West, where the Sunne goeth downe. Sit not euer in the prow of the ship: sometimes goe to the sterne. Stand we in our watch-towers, as the creature doth. † *And wait we for the houre of our deliuerance.* Prouide we our armies, before that dreadfull King commeth to fight against vs, with his greater forces. Order we our houses before wee die, that is, dispose we of our bodies and soules, and all the implements of them both. Let not our eies be gadding after pleasures, nor our eares itching after rumors, nor our minds wandring in the fields, when death is in our houses. Our bodies are not brasse, nor our

† Rom. 8. 23.

strength

ſtrength, the ſtrength of ſtones: our life is no inheritance: our our breath is no more than as the vapour, and the ſmoake of a chimney within our noſtrills: and as a ſtranger within our gates, comming and going againe, not to returne any more till the day of finall redemption. What need more exhortation in a ſubiect of ſuch cōmon experience? If we were as *Abel* was, who neuer ſaw the example of precedent death: leſſe exception might be taken to our excuſe. But wee know the certainty of our death, as well as wee know our names, and the ioynts of our fingers: and yet we regard it not. What are all the Cities and Townes of the earth, ſo farre as the line thereof is ſtretched, *but the lamentable pinfolds of the deaths of men.* This is a point [u] like *the flying booke* of *Zachaxie*, that flieth to to all, ſuting to the ſimple and teaching

Val. Max. Humanarum cladium miſeranda

[u] Zach. 5. 1.

teaching Senators wiſdome. It pulleth down the high looke of man, while he conſidereth with himſelfe that he muſt turn to the earth, which hee now ſets his feet vpon. Rather thoſe nice and daintie dames, are here taken by the armes, that muſt not touch ground with the ſole of their foot: but as if the face of the earth, were not prouided for the daughters of men: they muſt be alwaies carried like the foules of the aire betweene heauen and earth: Let them remember, that the earth ſhall ſet her feet vpon their heads: and their lips ſhall kiſſe the duſt of the ground; and the very grauell and ſlime of the graue ſhall dwell betweene their haughty eielids. Doe they forethinke what ſhall become of them? when after all their labour and coſt beſtowed, in whiting and painting the outward walls: there remaineth nothing

Putidam & puru-lentam cadaver.

nothing but a ſtinking and rotten carkaſſe. When though now they ſay to their ſiſters in the fleſh, *Touch me not, I am of purer ſubſtance than thou art*; yet the bones of *Agamemnon* and *Therſites* ſhall be mingled together: of *Vaſhti*, the moſt beautifull Queene, and the footieſt Ægyptian bond woman, ſhall not bee found aſunder. I will not ſay much to proud duſt and aſhes. But if the purple and fine linnen were an opprobrious note (for lacke of an inward clothing) to the rich man in the Goſpell, if that parable were to be written in theſe dayes, purple and fine linnen were nothing. And what the burthens and carriages of pride in the age of *Clemens Alexandrinus* were, I know not: but if it were wonder to him, *That they killed not themſelues under the burthens*, I am ſure, if the meaſure was then full, it is now heaped

Mihi mirabile ſit quod non moriantur, cum tantum onus baiulent.

ped vp to the higheſt, and ſha-
ken together, and preſſed
downe againe. We are made to
forget nature. *Adam* had the
wiſdome to call all the beaſts of
the fields by their proper
names: but he forgat his owne
name, that he was called *Adam*,
and that there was affinitie be-
tweene the *Earth* and him. Hee
was not made of that ſubſtance,
whereof the Angels, no not of
that matter whereof the aire and
the water, inferior creatures
were made. The earth was the
wombe that bred him, and the
earth the wombe that muſt re-
ceiue him againe. For let him
play the *Alchymiſt* while hee
will, and ſtriue to turne earth in-
to ſilver, and gold, & pearles, by
making ſhew to the world, vn-
der his glorious adornatiõs, that
he is of ſome better ſubſtance,
yet the time is not farre off, the
earth ſhall challenge him for
her naturall childe, and ſay, hee

is

is my bowels. Neither can his rich aparell so disguise him in his life time, nor seare-cloth, spices, and balmes, so preserue him after his death, nor immuring him in stone or lead, hide him so close: but that his original mother, wil both know him againe, and take him into her possession Let the couetous also remember this, *Nature* shall as narrowly examine them at their going out, as at their first entring. They brought nothing with them into the world, but skinne ouer their teeth and ouer the other parts of their body: and it is certaine they shall carry away nothing.

Sen. c. excutit redemptem naturam, sicut intrantem.

The Collect.

SEt a watch, O Lord, before the doores of my heart: and so order my thoughts, that I may set thee alwayes before me and in the widdest of life, so remember death, as when my daies

dayes are here at an end, I may happily liue with thee, world without end. Grant, O deare father, that the flight and departure of this ſpirit of mine, which muſt depart, be not on the Sabbath day, in the reſt and tranquillitie of my ſinnes; nor in the winter and froſt of my hard heart: nor in the mid-night of my ſecuritie, when I leaſt looke for it. Let not the dangerous theefe to my ſoule breake into my houſe, and rob mee of this comfortable meditation of death, and of the heauenly *Hieruſalem*. If I forget *Hieruſalem* in my mirth; let my right hand forget her cunning. My thoughts that are alwaies on my death, are my beſt teachers: teach me to die to ſinne, and to liue to righteouſneſſe: to trim vp my lampe, and to furniſh it with oile, to be ready to meet my bridegrome at his comming at midnight with a great noiſe.

noise. Morning, euening, and at midday will I wait for his comming at midnight: in which he shall turne my night into day, my darkenesse into light, my heauinesse into ioy, my labours into rest; and death shall be swallowed vp into victory, when the serpent shall sting no more, and the second death shall not hurt me. Euen so O Father, for thy deare sonnes sake my assured Sauiour, in whom, though hee should kill me, I will put my trust.

Chap. VI.

Of the manifold benefits arising from the much meditation of death, accruing vnto vs.

MVch fruit groweth vpon this stalke. Bee it neuer so true, that the stroke of death is most terrible; yea, the very remembrance it selfe of death:

death : *O death, how bitter is the remẽbrance of thee, to man whose sole repose is in his riches?* Bee it that death bee in the pot, of which the children of the Prophets complained to the man of God : be death as *Aloes*, and the waters of *Marah*, the water of wormewood and gall : let a man fret and feare at the tidings of death, as *Saul* did : let him wax pale and wan, at the bare mention of death only ; and say, as the disciples to Christ, * *This is an hard saying, who can heare it?* yet the meditation of death is as effectuall to driue away sinne, as the quotation of the scriptures were to our Sauiour, to driue away the tempter. x *Whatsoeuer thou takest in hand, remember the end, and thou shalt neuer doe amisse.* There is nothing, saith Saint * *Augustine, that so reclaimeth a man from sinne, as the continuall consideration of death.* With whom

* Ioh.6.60.

x Eccles.7.36.

* *Aug.lib.10.con. Manich. Nihil sic reuocat hominem a peccato, quam frequens mortis meditatio.*

whom agreeth *Seneca*, where he ſaith, *Nothing can ſo much auaile thee to ſobrietie in all things: as to recount often and much, the ſhortneſſe and vncertainty of thine age.* The denunciation of death, of it ſelfe ſufficeth to correct vs, and containe vs in our duty. *Ifnaj* no ſooner had deliuered his legatiue arrand of death to *Ezechias*, [a] But *Ezechias* turned to the wall and wept. *Eliah* ſpeaking bitter things againſt *Achab*, *Achab* grew remorſed. [b] *And tare his cloths, and lay in ſackcloth, and went ſoftly.* No ſooner the Baptiſt ſpake of the axe, now at hand to be put to the root of the tree. [c] *But all ſorts of people, flocked vnto him, inquiring of him what they ſhould doe. Ninive* that great City had not ſtood long, had not *Ionas* propheſied of the deſtruction of it within forty daies. Now the meſſage, ouerthrew the

Senec. lib 20. Epiſt 2. ad Lucil. Nihil ita æque tibi proſuerit ad temperantiam omnium rerum: quam frequens cogitatio brevis ævi, & humanæ incerti.

[a] 2 King. 20. 2, 3.

[b] 1 King 21. 27.

[c] Luk. 3. 9.

the message: the Prophecie fell, and the city stood: because the fall of it was foretold, *The prediction of death, saith Chrysostome, was the production of life: the sentence of destruction, wrought the nullity of the sentence: It was a snare, and it became a refuge: they heard that their houses should fall, and they forsooke not their houses, but themselues.*

Chrysost. hom. 8. ad pop. Antioch.

But especially it nippeth pride in the head, the cogitation of death. So saith Saint *Augustine, let a man take notice of his mortality, and it will teach him humility.* Againe, *the dread of death to come, is the naile of the flesh, which nayleth all the motions of the flesh, to the tree of the crosse.* The Peacocke that groweth proud in the sight of his taile, spread abroad like a fanne, and in his vnconstant colours like the Raine-bow: is as much dejected, looking downe

Aug. Agnoscat se homo mortalem: & frangit elationem. Timor de futura morte, quasi clauis carnis, omnes motus superbiæ mortificatis adfigit.

[d] Psal. 82. 6. downe vpon his feet. [d] *I haue said, yee are gods, and yee are all children of the most high*: this is that, that maketh vs look high: But when we read on, *Yee shall die and fall like one of the Princes*: thereat wee wax pale, and shake in euery ioynt of vs, and our combs are cut. The pride taken vp, vpon the strength of our limmes, is tamed by the recogitation of death. For the dog insulteth ouer a dead Lion. The proud man speaketh pleasings and leasings to his soule, saying, [e] *I will ascend into heauen, and I will exalt my throne aboue, besides the starres of God, I will set also vpon the mount of the congregation, in the sides of the North: I will ascend aboue the height of the clouds: and I will be like the most high.* But marke how God rounderh him in the eare, *But thou shalt bee brought downe to the graue, to the sides of the pit: they that see thee*

[e] Isai. 14. 13.

thee, shall looke vpon thee, and consider thee, saying, Is this the man that made the earth to tremble, and did shake the Kingdoms? The same doome deliuereth *Iob* against the haughtie man: [f] *Though his excellency mount vp to the heauen, and his head reach vnto the clouds; yet shall hee perish for euer like his dung, and they which haue seene him, shall say, where is he, hee shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night. Sennacharib* was in the ruffe for a rime, and who but *Sennacharib*, scattering his proud boastings like fome, [g] *Where is the King of Hamath? and the King of Arpad?* (Kings which he had vanquished) *And haue the gods of the nations deliuered their clients and orators out of my hands? And Ezekias, let not thy God deceiue thee.* But a man might haue asked him, where is the King

[f] Iob 20. 6. *Virgil Æneid. En tellus & quam bello Troiano petisti, Italiam metire iacens.*

[g] Isai 37. 13.

of *Assur*? And hath *Nisroch* the god of *Assyria* deliuered *Sennacharib* himselfe out of the hands of God? And *Sennacharib*, let not thy god deceiue thee: nay, take heed that thine owne sonnes deceiue thee not. *Herod* that was pleased with the applause of the people, [h] *The voice of God, and not of man* in the same Theater where hee tooke his glory, hee receiued his shame. The people shouted not so fast in his eares, but another people sent from God gnaweth as fast vpon his bowells within, and altereth his stile. The nature of man at the first creation, before that lump was sowred with the leauen of sinne, was full of glory and grace: All things were made for vs; for in a manner wee are the end and perfection of all things. For our sakes were the heauens created; and for our sakes were the heauens bowed:

[h] Act. 12.22. *Non vox hominis &c.*

bowed: and God was man, to bring man to God. So that all is ours, and we are Christs, and Christ is Gods. The wise men of the world, who neuer looked so farre into the honours of man, as wee doe, yet euermore aduanced that creature aboue all others. One called him, *A little world, the world a great man:* another, *A mortall God, God an immortall man:* another, *All things*, becauſe he partaketh of the nature of plants, of beaſts, and of ſpirituall creatures. *Phanorinus* maruelled at nothing in the world, beſides man; at nothing in man, beſides his minde. *Abdala* the *Saracen*, being asked what he moſt wondred at vpon the ſtage of this world, anſwered, *Man*. And Saint *Auguſtine* ſaith, that man is a greater miracle than all the miracles that euer haue beene wrought amongſt men. But whatſoeuer wee be, our nature

is manifest to all the world. *Our foundation is in the dust: we were fashioned beneath in the earth: we were brought together to bee flesh in our mothers wombe in ten moneths, and when we were borne we receiued no more than the common aire, and fell vpon the earth which is of like nature.* Our father is no better than an *Ammonite*; neither Angell, nor God; and our mother an *Hittite*; and we the vncleane children of vncleane seed. Let *Alexander* feed vpon his fancy, that he was the sonne of *Iupiter Hammon*, till he receiue a wound in the warre, and feeth his owne bloud, and cannot sleepe. Let *Sapor* king of *Persia* write himselfe, *King of Kings, brother to the sunne and moone, copartner with the starres*: Let *Antiochus* thinke to saile vpon the mountaines: *Sennacharib* to dry vp the riuers, with the soles of the feet of his followers: Let

Let *Edom* exalt himselfe like an *Eagle*, and build his nest among the starres, and say in the swelling of his heart, *who shall bring mee downe to the ground*: yet when they haue all done, let them looke backe to their tribe, and to their fathers poore house, and to the pit from whence they were hewen: let them examine their pedigree and descent, and it will soone turne the edge of their conceited worth. And here I tender thee the pithy counsell of *Scaliger* to *Caraan*, *I will euer haue thee to remember, that thou and I and others are but men. For if thou knewest what man is, thou wilt easily vnderstand thy selfe to be nothing. For my part, I am not wont to say, that weare so much as men, but peeces of man, of all which put together, something may bee made, not great: but of each of them sundred, almost lesse than nothing.*

2. In case *Prosperity* shall puffe thee vp with pride, the remembrance of death will tame thee well enough. Hast thou had hitherto the better hand against all? death will get the masterie at length ouer thee; whom neither repulse, flight, or any thing that heart or art can excogitate, is able to subdue. Hast thou beene the death of others? What remaineth else, but that thou be swallowed vp of death thy selfe? Art thou laden with the spoile of the whole world? Be sure that thou thy selfe must be a prey to the iawes of death. This he well weighed, that well warned thee, Know thy selfe: a man, and so mortall.

3. If the fame and celebritie of thy name heaueth vp thine heart, and make thy thoughts as *Iordan* to ouerflow the banks; the meditation of death will qualifie this humour: *For* Psal. 6. 5. *in death what man remembreth thee?*

thee? The dead and they that are gone down into the silence, shall not sing thy praise. What? *From the living, to the dead?* Nay of the living, and of succeeding posterity that is to liue, must proceed all thy praise. But yet mortall are they all, whom thou dost expect to be trumpeters of thy value: and mortall & transitory are all the meanes by which thou doest lay the foundation of thy fame. The *Grammarian*, that teacheth his scholler to decline death, confesseth that it is not of any to be declined. The *Logician* that vndertaketh by his Dialect, to proue black to be white, & white to bee blacke, and what not? cannot perswade death by any syllogisme to spare his life, but is in this point at a *Non-plus*. And here the Orators skill faileth with all his Rhetoricke, and eloquence cannot moue death, who is impartiall to alter

his doome of death against him. My numerarie man with all his Arithmeticke, cannot suppute the number of his dayes. My Doctor of Physicke that taketh vpon him to recouer mee at the point of death, to life, cannot saue his owne life. Our Fencers and sword-players that can put by euery blow, cannot ward the blow of death, when it is intended against him. The Smith that smiteth harnesse, and prepareth military weapons, of *offence*, and *defence*, as if hee had beene an apprentice vnder *Vulcan*, cannot make a Brigandine or coat-armour for himselfe to beare off deaths darts. *Achilles*, though none could wound him in any part of his body, yet hee met with an enemy that had him by the heele, and there gaue him his mortall wound.

The equall condition of death in vnequals, giueth a grand dodge and rebuke to pride.

pride. In the carkasses of the dead, there is no difference to be discerned, vnlesse it be this onely, that the bodies of the rich, bombasted and distended, & as full as the moone, through their excessiue riot, in their variety, and fulnesse of their great chargers, & their strong drinks and wine, send out a more grosse and noisome sauour. *Bernard* telleth vs of a Dutchesse of *Saxon*, as curious as costly. Shee would not dip forsooth in any common water, but her bath must be of the dew of heauē; her mortels of meat must bee carued her by her Eunuches, and put into her mouth by a golden forke: shee perfumed her selfe with all manner of fragrant and redolent smels. But marke what followed; the whole body so corrupted & putrified thorow-out, as none was able to come nigh her. The pride of *Antiochus* was so humbled by the

Bernard. serm. 1. de morte.

k 2. Mach. 9.

stroke of Gods vengeance, as he is become the worlds wonder, being griped in his guts, and so tormented in remediless manner, in the inward parts, as his torture was more than intolerable. The wormes crawled out at the holes of his body: his souldiers were so sensible of his smell, as they were not able to abide the ranknesse of his contagious sauour: and the Legend noteth it downe, as the punishment of his pride. And no milder iudgement befell *Herod*, as we haue said before. As the full kitchens of the rich are more fulsome and ranke in their sent, than those of the meaner sort, whose chimneys are more like the nose of a dog, that is alwaies cold, and neuer hot: so for the most part are their dead corpse. *Alphonsus* king of the *Arragons*, being demanded, what was that which equalized Princes and priuate men, answered, *their*

ashes.

ashes. As wee know one tree from another, while they grow in the forrest; but being burnt vpon the hearth, wee cannot seuer the ashes of the one from the ashes of the other: so wee distinguish men here: some by the procerity of their stature, some by the greatnesse of their stocke, some by the beauty as it were by their leaues: but tumbled into their tombes and graues, and reduced to their dust, who can diuide the beggar from the king? *Diogenes* the *Cynick*, by such a similitude censured the loftines of great *Alexander*; who being of him asked, what they meant to bee rumbling bones of the dead, is said to haue made this answer; *I seeke the bones of king Philip thy father: but I cannot distinguish them from the bones of the common sort.* It is *Seneca* his communication and counsell. *Why art thou so displeased with thy client?* *Senec. lib. 3. Natural Quest.*

 The Deuotions of

ent ? Forbeare a while, Death commeth that will make vs all equall.

The Collect.

WHerefore inasmuch as the remembrance of death may stand mee in such stead; incline my heart, O Lord, to the remembrance thereof, that I may meditate thereon day and night; that so my pride may bee abated, and the whole army of my sinnes scattered, that I ceasing from sinne, and liuing vnto righteousnesse, I may die in thy feare and fauor, and mine eies may see thy saluation which I looke for.

Chap. VII.

Of the preparation in particular, to be made in the time of ſickneſſe. And how God determineth of the life of man.

BEſides the precedent preparation in generall, all our life long, a preparation in particular is required to be made in the end of our life, when ſickneſſe and weakneſſe do wait vpon vs. And this reſpecteth three ſorts of duties: 1. Towards God. 2. Our ſelues. 3. Our neighbours.

1. That duty that hath relation vnto God only, is to take out our *Quietus eſt* from the Kings bench, to make our atonement and peace with God in Chriſt. All other offices are vnderlings to this: and all others in comparison of this, are nothing. This atonement is made by the renewance of our former faith, and

and repentance in this manner. Assoone as we feele our sickness vpon vs, that we duly consider the originall thereof, how it came in, not casually, but by the hand of diuine prouidence. Next to that, we are to enquire after the cause, that gaue the introduction thereunto.

Stat suacuique dies.

For the first, euery mans state and fate is vnder diuine determination and ordinance. Euery man hath his day set him. So saith

[l] Eccles.17.2. *Syrach*, [l] *He gaue him the number*

[m] Eccles.3.24. *of dayes, & certain times.* Againe, [m] *The life of man standeth in the*

[n] Iob 14.5. *number of his daies.* So saith *Iob*, [n] *Are not his dayes determined? the number of his moneths are with thee: thou hast appointed his bounds which hee cannot passe.*

[o] Psal.139.16. So saith *Dauid*, [o] *Thine eyes did see me when I was without forme; for in thy booke were all things written, which in continuance were fashioned, when there was none of them before.* So saith the prince-

princely Preacher, [p] *A time to be borne, and a time to die.* So ſaith Wiſdome, [q] *Thou haſt the power of life and death: and leadeſt downe vnto the gates of hell, and bringeſt vp againe.* So *Dauid* ſaith againe, [r] *Thou turneſt men to deſtruction: againe thou ſayeſt, come againe yee children of men.* But this period of life is not apportionated to euery one alike. Some are ordained to die as ſoone as euer they bee borne; [s] as *Dauids* ſonne. Otherſome in their infancy; [t] as the childe of *Ieroboam.* Some in their youth; [u] as *Eutychus.* Others in their riper age; [x] as *Abſolon.* Otherſome in their old age; [a] as *Dauid.* Otherſome in their decrepit age; [b] as *Methuſalem*, who in the nine hundred ſixty nine yeere of age dyed. *Peter* had once eſcaped the hands of that *Hydra, Herod*; for his time was not then come: therefore he was to bee

[p] Eccleſ. 3. 2.
[q] Wiſd. 16. 13.
[r] Pſal. 9. 3.
[s] 2 Sam. 12. 18.
[t] 1 King. 14. 17.
[u] Act. 20. 9.
[x] Iudg. 15. 3.
[x] 2 Sam. 18. 14.
[a] 1 King. 2. 10.
[b] Gen. 5. 27.

[c] Act. 12. 1. 3. &c.

bee deliuered, [c] though by the ministery of an Angell. On the other side, because that was the time wherein *Iames* must die, at that same time must hee bee put to the sword. *Dauid* came often into great dangers vnder *Saul* and others: but because God had ordained him to life, he must escape them all. Neither *Saul* that bloud-sucker, nor that rebell or monster of nature *Absalon*, must hurt the Lords anointed. How furious was that hellish fury Baaliticall *Iesabel* against the man of God *Elia*? But because his dayes were noted in Gods Register, and he was by a fiery chariot to bee hurried vp to heauen; all the furies of this fury must fade and fleet away. What shall I say of our Sauiour Christ himselfe? who was continually all his life time chased as a Doe. [d] In his infancy and swathing clours pursued by *Herod*, hardly escaping the

[d] Matth. 2. 13.

the butchers knife. [e] Vpon the entrie into the execution of his office at *Nazaret* his Nurſery, the mutinous multitude thruſt him out of the city, and led him vnto the ſide of the hill, whereon the city was built, that they might caſt him downe headlong. But hee paſſing thorow the middeſt of them went his way. So the Iewes caſt ſtones at him while hee was in the Temple: but hee ſlid thorow their fingers: the reaſon is, his houre was not yet come. *Sisera* was not to die by the ſtroke of mans hand, or by the bow, or ſword of the enemy; but God reſerued him to end his dayes in a tent, by a hammer and a naile in the hand of a woman. So, and no otherwiſe muſt *Sisera* be ſerued. *Sennacherib* was not to be ſlaine in the field, by the deſtroying Angel, as the greater part of his army was: but in his owne city,

[e] Luk. 4. 29.

in his chappell, by his owne sonnes. The day of vengeance is stiled in holy Scripture, *The day of the Lord.* Not as though all other dayes were not his, but becauſe hee hath his appointed times for iudgement. [f] *A time to plant, and a time to plucke vp that which is planted.* [g] *The daughter of Babel is like a threshing floore: the time of her harueſt is come:* [h] Chriſt ſpeaketh of an *houre of temptation, which ſhall come vpon all the world to trie them that dwell vpon the earth.* [i] *The Angell flying in the midſt of heauen, ſaid with a loud voice, feare God, giue glory vnto him, for the houre of his iudgement is come.* [k] *And another Angell cried with a loud voice to him that ſate on the cloud, thruſt in thy ſickle and reape, for the harueſt of the earth is ripe.*

[f] Eccleſ. 3. 2.
[g] Ierm. 51. 33.
[h] Reuel. 3. 10.
[i] Reuel. 14. 6.
[k] Reuel. 14. 15.

The conſideration of this point ſerueth to the inſtruction of all, old and young: *For neither*

ther young nor old may escape death. Death lieth in wait for the young, and standeth at the gates of the aged. [l] *My time is in thy hand*, saith *Dauid*: wherefore let our prayers come forth with *Dauid*, [m] *Lord let me know mine end, and the number of my dayes, that I may be certified how long I haue to liue.* *Plato* compareth the life of man to a game at tables: *It is not in vs what to cast; but when we see the cast, it is in vs to order it.* So the euent of life which befalleth vs, is not in our hands: but to make the best of it, we are to doe our best. *Our infancy must be our innocencie: our childhood, reuerence: our young age, must bee patience: our riper age, vertue: our old age, merit: our decrepit age, prudent vnderstanding*, saith S^t. *Augustine.*

Neque illa aut parua aut magna lethi fuga. Inuenibus in insidijs: senibus in animis.

[l] Psal. 31. 17.

[m] Psal. 39. 5.

Aug. Infantia nostra innocentia sit: pueritia, reuerentia; adolescentia sit patientia; juuentus, virtus; senium, meritum; senectus sit sanus sapiens intellectus.

And it affordeth no lesse comfort than instruction, in all our difficulties, dangers and distresses. The number of our dayes is cer-

certaine, all of them are enrolled in Gods Regiſter, all our lots are in Gods lap. Wherefore though the world ſhould ſwarm with as many Deuils as may be, they can neither abridge our dayes, nor preiudge our lots.

* Matth.10.29. n *All the haires of our head are numbred. Are not two ſparrowes ſold for a farthing? and yet not one of them fall to the ground without Gods prouidence. Wherefore feare we not, we are of more worth then many ſparrowes. Euery mans dayes are prefixed by diuine preſcience: neither can they be increaſed or minished; vnleſſe they may ſo hap, that they bee ſo foreknowne, that by our good works we may lengthen, or by our bad deeds we may ſhorten them,* ſaith S^t. *Gregorie.* For the Lord is the life of the godly, and the length of dates, *Deu.*30.20. *Du.*32.48. *Prou.*4.10. according to his promiſe annexed to the fourth Cõmandement, *But the*

Greg. in Moral. Præfixi dies ſingulis ab æterna Dei præſcientia: nec augeri poſſunt, nec minui: niſi contingat vt ita præſciantur vt aut optimis operibus longiores fiant, aut peſſimis breuiores.

blond-

o blond-thirsty and deceitfull man shall not liue out halfe his dayes. o Psal. 55. 24.

p The number of his moneths is cut off. p Iob 21. 21.

Here we haue also Argument dehortatorie against the fond conceit of absolute *Necessitie* or otherwayes *Stoicall Destinie*: to which the sacred Scriptures, and sounder Philosophers, are contrarious. And this Adage is fulfilled, *Fate is Fatuus*: and they that follow Fate are infatuated. Many infatuated herewith, haue desperately thrown themselues vpon the pikes of apparent perils. And some by an improuident and effeminate cariage, haue intercepted the course of life, which vngratious demeanour the very heathen Philosophers did abhorre. One being on his knees, and ready to bereaue himselfe of life, the dogged *Diogenes* told him, *Wee liue not by the knees, but by the minde.* (Which was a quicke answer,

Est fatuum Fatum: fatui qui fata sequuntur.

Non cruribus viuimus, sed mente.

For

Hieron. non est nostrum mortem arripere; sed ab aliis illatam libenter accipere.

For it is not in vs, saith Saint *Ierome, to seeke our owne death: but willingly (when it is inflicted) to receiue it.*

The Collect.

O Lord the life of my life, and the God of the spirits of all flesh, make me willing to die because it is thy ordinance; for all things serue thee. Let me not forget thee, nor behaue my selfe frowardly in thy Couenant Now thou smitest me into the place of dragons, and couerest me with the deepe: make mee willing to die, and to say with old *Simeon, Lord now let thy seruant depart in peace:* and with *Paul, I desire to be dissolued, and to be with Christ.* And because my spirit is willing, but my flesh weake, raise it, and quicken it with thy free spirit, while in minde I recount thy promises and comforts on euery side. It is thy will I should die,

die, and not liue: Lord, I am content therewith, for thy law is within my heart. And therefore make no long tarrying, O Lord my God.

Chap. VIII.

Of ſinne, the occaſion of ſickneſſe and death.

THe next thing I thinke vpon in my bed of ſickneſſe, is the originall cauſe of my ſickneſſe and death, namely my ſins Originall and Actuall: For ſo the Scriptures teach mee. *Through enuy of the Deuill came death into the world: and they that hold of his ſide, prone it.* [q] *By one man ſin came into the world: and death by ſinne.* [r] *Wherefore is the liuing man ſorrowfull? man ſuffereth for his ſin.* Wherefore Chriſt for the curing of the palſie man, tooke firſt away his ſins, the radicall cauſe of his infirmity,

[q] Wiſd. 2. 24.

[r] Rom. 5. 12.

[s] Lamen. 3. 39.

firmity, and so dammeth vp the
[t] Matth. 9. 2. fountaine and spring. [t] *Son, thy sinnes bee forgiuen thee: take vp thy bed and walke*: thereby demonstrating himselfe to bee the true Physitian both of body and soule. To the man whom Christ healed at the poole of
[u] Ioh. 5 14. *Bethesda*, he saith, [u] *Beheld, thou art made whole, sinne no more, lest a worse thing come vnto thee.* I easily conceiue that there bee other considerations of my languishing estate: which though they bee hid from mee, are not hid from God. For to the question of the Disciples touching the blind man, why he was to borne? our Sauiour
[x] Ioh. 9. 3. answered, [x] *Neither hath this man sinned, nor his parents; but that the workes of God should be shewed in him.* Yet I hold it ordinarily, that all diseases are of
[y] Psal. 50 7. sinne: in which, [y] *We are all conceiued and borne.* For so much power is yeelded to the Deuill

against

againſt man: and he ſo endeuoureth to depraue the firſt Image of God, ſet vpon man, as hee forbeareth not the babe in the mothers wombe. But ſometimes by Gods eſpeciall ſufferance, he doth much miſchiefe: ſo as ſome are borne blinde, [a] as the blind boy in the Goſpell: or elſe borne lame, [b] as the creeple who lay at the gate of the Temple, which was called beautifull, which was a Creeple from his mothers wombe: Or elſe weake and withered, [c] as the man that lay at the bath of *Bethesda*, which had beene diſeaſed eight and thirty yeeres, and laid bedred: Or deafe & dumb, [d] with him of whom S^t. *Marke* maketh mention: Or wry, [e] with that woman who had a *ſpirit of infirmity eighteene yeeres, and was bowed together, and could not lift vp her ſelfe in any wiſe.* Some are ſhaken with the palſie, [f] with the *Centurions* ſeruant.

[a] Ioh. 9. 1.
[b] Act. 3. 2. & 4. 22.
[c] Ioh. 5. 5.
[d] Mark. 10. 32.
[e] Luk 13. 11.
[f] Matth. 8. 5.

g Act. 9. 33. g and with *Æneas* who kept his bed in that diſeaſe the ſpace of eight yeeres. Some are poſſeſſed with an vncleane ſpirit;

h Mark. 9. 18. h as hee whoſe ſon was ſo taken, as he was bowed, and teared, he was made to ſome at the mouth, and to gnaſh with his teeth, ſo as hee loured, and pined away, and ſometimes was throwne into the fire, and ſometimes into the water: Or with an iſſue of

i Matth. 9. 20. bloud, i with the woman that was troubled therewith twelue yeeres together: Or are ouerrun

k Matth. 8. 2. with the ſcab of leproſie, k with *Matthews Leper*: Or brought

l Matth. 8. 14. low by an ague, l with *Peters* wiues mother. Or ſtrucken with carbuncles or running ſores,

m Iob 2. 7. m as *Iob* was, n and *Lazarus*: Or

n Luk. 16. 20. with ſome other kinde of maladie and miſerie. I wiſh euery man affected as my ſelfe, to ſpend the little remainder of their time, in contemplation and meditation of this matter.

That

That so finding out the originall cause of all diseases and defects in nature, namely sin, may with *Ezekias* turne to God, [o] and craue pardon of his sinnes after his example. This Wisdome aduiseth vs to doe, [p] *My son, faile not in thy sicknesse, but pray vnto the Lord, and he will make thee whole.* Next let him vse the lawfull meanes of Physicke; [q] *Then giue place to the Physitian, for the Lord hath created him. Let him not goe from thee, for thou hast need of him.* And say as the Prophet teacheth thee, [r] *I will beare the wrath of the Lord, for I haue sinned against him.* And be in the same minde with mee, not to despaire of the grace of God, or your soules health, for any defect whatsoeuer. The worlds iudgement of such as are blind, lame, mute, deafe, and such like, is oftentimes wicked, vaine, and profane: as, *Take heed of such whom nature hath bran-*

[o] 2 King. 20. 2, 3

[p] Syrac. 38. 9.

[q] Syrac. 38. 12.

[r] Mich. 7. 9.

Crine ruber, niger ore, breuis pede, lumine luscus.
Rem magnam præstans Zoile, si bonus es.
Hic niger est, hunc tu Romane caueto.
Rare quippe boni quos sic natura notauit.

ded aboue others, which the great God forbid. Be it farre from vs, once to hatch such a horrible conceit. The vncreated wisdome of God, * (*whose thoughts are not as our thoughts*) *knoweth why he doth euery thing.* And whatsoeuer his reason is, of this or that vnknowne to mee, this one thing I know, * *That all things worke to the best, to them that loue God.*

* Isai. 55 8.

* Rom. 8. 28.

The Collect.

O Lord, who with rebukes doest punish men for sin; pardon my sinnes, that my infirmities may be healed. Let me behold my sinnes in the glasse of the Law, that I may feare to sin. And let mee see my pardon in the glasse of the Gospell, to my euerlasting comfort. My sore runneth and ceaseth not: heale thou, O Lord, the broken hearted, and minister medicine to heale my wounds. Infuse the wine

wine and oile of thy grace into the deadly wounds of my ſins, that I may be whole, and ſinne no more, but glorifie thy name. Say vnto my ſoule, I am thy ſaluation; that ſo my ſinnes of their owne nature of a red bloud die, may by the righteouſneſſe of my Lord Ieſus Chriſt, who is become my righteouſneſſe, be made as white as ſnow in *Salmon*.

CHAP. IX.

The ſicke mans examination of his ſinnes.

HAuing thus laid my hand vpon the cauſe of my ſickneſſe, which is my ſinne; I hold it my next duty to examine and arraigne my ſins, in ſearching and trying my way, that ſo I may the better truly turne vnto thee as I ought. [a] *Wherefore is the liuing man ſorrowfull? Man* [a] Lam. 3. 9.

reth for his sinnes. *Let vs search and try our wayes, and turne againe vnto the Lord.* This was
[b] Psal. 119. 59. *Dauids* course, [b] *I haue considered my wayes, and turned my feet vnto thy Testimonies.* And this was the counsell he gaue to *Sauls*
[c] Psal. 4. 4. Courtiers, [c] *Tremble, and sinne not: examine your owne heart, and be still.* Answerable whereunto is this exhortation of *Ze-*
[d] Zeph. 2. 1. *phania,* [d] *Gather your selues, euen gather you, O nation, not worthy to bee loued.* This examination and triall is to be made by the Commandements of the morall law. When a man entreth his house at midnight, he findeth or seeth nothing out of order: but let him come in the day time when the Sunne shineth, then hee shall espie many things amisse, yea the very motes that flie about him: so if a man shall search his heart, in the ignorance and darknes of his mind, he perceiueth nothing: but let him

him ſearch it by the light of the Law, and he ſhall ſee a number of ſinnes without number, of which he will be ſenſible. But eſpecially let vs make a ſuruey of our ſins, by the tenth Commandement, which ſearch the heart more narrowly than euer *Laban* did ſearch *Iacobs* tent. This was *Pauls* practice, and the meane of his conuerſion. For when he was a ſuperſtitious Phariſee, in the glaſſe of this precept hee ſaw certaine ſinnes, which without this hee had neuer diſcerned to bee ſins. [e] *I had not knowne luſt, except the law had ſaid, thou ſhalt not luſt. But ſinne tooke an occaſion by the Commandement, and deceiued me, and ſlew me; that is to meane, humbled me.* As concerning Originall ſin, that is totally mine; the breſts of *Eue* giuing no better milke vnto me. And *Adam* hath conueyed his whole nature vnto me, ſo as my father is an *Am-*

[e] Rom. 7. 7. 13.

morite, my mother an *Hittite*: my father hath tasted sowre grapes, and his childrens teeth are set on edge. The seeds of euery sinne are in euery one, Christ only excepted, who was extraordinarily sanctified in his mothers wombe by the holy Ghost. As for our actuall transgressions, in the examination thereof, we must obserue these three rules: 1. Not onely to ferret out our palpable and grosse sinnes, but also to diue into the inward thoughts of the heart; for true repentance consisteth not onely in the alteration of thy words, attire, and outward actions, but also of the secret and hidden cogitations. Wherfore *Ioel* calleth vpon the *Iewes*,

f Ioel. 2. 13. f *To rend their hearts, and not their garments.* And *Paul* telleth

g Ephes. 4. 23. the *Ephesians*, g *That they must bee renewed in the spirit of their*

h Act. 8. 22. *minde.* And *Simon Peter* aduiseth *Simon Magus* h *to repent, and pray,*

pray, if perhaps the thoughts of his heart may bee forgiuen him.

2. To consider the circumstances of our sinnes. 1. Time. 2. Place. 3. Maner, whether ignorantly out of weaknesse, or wittingly through wilfulnesse, we haue committed these sinnes. 3. To runne ouer all the particular Commandements of the law morall, applying them as rules and directions to our hearts and liues, and so make long Registers of them, from our youth downeward. So shall wee come to the knowledge of our thrice miserable estate; that our sins exceed the haires of our head for number, and the sands of the sea for weight; and that they are a burthen too heauy for vs to beare. If after all this examination thus made, we cannot sound the depth of our sins, (for what man doth know how oft he offendeth?) [i] *For the heart is deceitfull and wicked aboue all* [i] Ierem. 17. 9.

things, who can know it? As being like a huge deepe, that hath neither banke, nor bottome; as hauing a maze of hidden corruptions within it: then it shall behooue vs, in a religious iealousie to be suspitious of our vnknowne sinnes, and to say and pray with *Dauid*, [k] *Who can tell how oft he offendeth? O purge thou mee from my secret faults.* Hence is it that the Apostle saith, [l] *I know nothing by my selfe: yet am I not hereby iustified.* And it shall be more than necessarie, that wee in this maner examine our selues, and suspect those sinnes which we cannot call to minde: [m] *For we are such as iustifie our selues before men: but God knoweth our hearts. For that which is highly esteemed amongst men, is abomination in the sight of God. He laid folly vpon his Angels; much more on them that dwell in houses of clay, whose foundation is in the dust.*

[k] Psal. 19. 12.

[l] 1 Cor. 4. 4.

[m] Luk. 16. 15.

The

The Collect.

Glue grace, O Lord, I may conſider my wayes: and turne my heart vnto thy teſtimonies. My ſinnes are more in number than the haires of my head, and my heart faileth me. I doe nothing but adde worſe to euill, and thirſt to drunkenneſſe. In my fleſh dwelleth no maner of thing that is good: I am ſold to ſinne, and I drinke iniquity, as an Aſſe drinks water. But turne thou me, O Lord, and I ſhall be turned: take away mine vngodlineſſe, and thou ſhalt finde none. O ſaue thy ſeruant that putteth his truſt in thee, and be mercifull vnto my ſinnes for thy Names ſake: and of thy goodnes bring my ſoule out of trouble, for I am thy ſeruant. One depth calleth vpon another: O let the depth of thy mercy ſwallow vp the depth of my ſinnes.

CHAP.

CHAP. X.

Of confession of sins, another duty that hath relation to God, as at all times needfull, so especially by the Dying man.

IT is euidence of Gods wrath, not to vnderstand our sinnes before, that repentance may follow after, saith *Cyprian*. How wee should appeare before the high God, in the humiliation of our selues, in the due confession of our sinnes, wee can learne of none better, than of the *Prodigall*, and *Publican* in the *Gospell*. The *Prodigall* son saith, [n] *Father I haue sinned*, and not simply so, but *against heauen and against thee:* against the Father of my spirit and flesh, against him that gaue mee his law, against him that gaue me my life. The *Publican* stood afar off, not daring to draw neere to God, that God

[n] Luk. 15. 21.

God might draw neere to him, but smote his sinfull breast, the coffer and closet where all his sinnes lay: punishing himselfe, that God might spare him; condemning himselfe in this world, that he might not be condemned in the world to come; saying, [o]*God be merciful to me a sinner:* I doe not say to thy *creature*, to thy *seruant*, or to thy *sonne*; but to mee a *sinner*. All my whole frame and composition is sin: whatsoeuer I am both in body and soule, to the vttermost extent and straint of the whole man, I am a *sinner:* and not only by *office*, as a *Publican*; but also by *Nature* and *Descent* a *sinner*. There is nothing else mentioned of *Mary Magdalen*, but that she was a sinner. [p]*Behold, a woman in the city which was a sinner:* as if the spirit of God had forgat her other names. 1. *Shee stood at Christs feet.* 2. *Behinde him.* 3. *Weeping.* 4. *Began*

[o] Luk. 18. 13.

[p] Luk. 7. 37.

4. *Began to wash*, 5. The lowest part of his body, *His feet*. 6. *With her teares*. If she had done this with riuer water, it might haue gone currant, for ciuilitie and seruice enough. 7. *Shee wipeth them*, not with the fringe or skirt of her vesture, but with *the haires of her head, and she kissed them, & anointed them* with *ointment*. The like dutious behauiour we finde in the woman diseased with an issue of bloud. For shee as *Mary Magdalene* [q] did come behinde Christ, and shee touched the hem of his garment, and vertue went from Christ to her. The first token of life in the widows son of *Naim*, [r] was, [r] *He began to speake*: so in our spiritual resuscitation frō death to life, the first signe of our saluation, is the confession of our transgressions. *Pharao* [s] came to this, [s] *I haue sinned against the Lord your God*. So did *Balaam*, when he saw the Angel

[q] Matth. 9. 20.

[r] Luk. 7. 15.

[s] Exod. 10. 16.

in

in the way, [t] *I haue ſinned.* So did *Saul,* [u] *I haue ſinned.* This was *Dauids* ſpeech to *Nathan,* [*] *I haue ſinned againſt the Lord.* And the very ſame was *Iobs* language, [x] *I haue ſinned, what ſhall I doe? O thou preſerver of men.* And theſe were *Daniels* words, on the behalfe of himſelfe, the princes, and the people of *Ieruſalem* and *Iudea,* [a] *O we haue ſinned, and committed iniquity, and haue done wickedly, &c. Ezra* hearing that the children of the captiuity remained conſorted with the people of the nations, was reſolued into ſtrange paſſions: [b] *He rent his cloathes, plucked off the haire of his head, and of his beard, and ſate downe aſtonied vntill the euening ſacrifice, deploring the caſe in this manner: O my God, I am confounded, and aſhamed to lift vp mine eies vnto thee my God. For our iniquities are increaſed ouer our head,*

[t] Num. 22. 34.
[u] 1 Sam. 15. 24.
[*] 2 Sam. 12. 13.
[x] Iob 7. 20.
[a] Dan. 9. 5.
[b] Ezra. 9. 3.

head, and our treſpaſſe is growen vp vnto the heauen. As in old time it was the receiued cuſtome, in ſorrowfull ſeaſons, to aſſemble women and others, who had skill in weeping; ſo ſuch as would repent, and haue no skill, let them reſort to ſuch as haue it: to *Ezra* the Prieſt, and ſuch like, as may teach them. There is no ſuch Triacle in *Eden*, or balme in *Gilead*, as this is, to heale the deadly wounds of ſinne, the confeſſion thereof. Wherefore I ſay to thee O ſicke man, as *Ioſhua* ſaid to *Achan*, [e] *My ſonne, I beſeech thee, giue glory to the Lord God, and make confeſſion vnto him. For wounds that are opened, are ſoone healed, and thoſe that are cloſed vp, are more to be dreaded,* as it is well ſaid of *Seneca*. *If thou lurkeſt priuily not confeſſing, vnconfeſſing thou ſhalt bee condemned,* ſaith *Gregorie*. As he is a foole, call him no better,

[e] Ioſ. 7. 19.

Vulnera clauſa plus cruciant.

Greg. ſi non confeſſus, lates, inconfeſſus damnaberis.

better, who being to begge an almes, ſtrouteth in braue apparell, with rings on his fingers, and a gold chaine about him (for beggers are to ſhew their vlcers, their wounds, their ragges and nakednesse) to moue commiseration: ſo being to craue the almes of Gods mercy at the gate of his Temple, which may be called *Beautifull*, let vs not ſhew our merits, but our miſeries; not our good deeds, but our miſ-deeds; and call for the Pſalme of mercy for our neck-verſe. If the ſicke man, when the Phyſitian ſhall let him bloud, ſhall let goe that which is pure, and retaine that which is corrupt, hee muſt needs faint and be in danger: ſo the ſinner, that with a long trumpet ſhall ſound his vertues, and ſmother his ſinnes, muſt needs bee feeble in ſoule and at deaths doore. Wherefore I hold *Balaam* the ſonne of

of *Beor* but a Buzzard, prating thus to God, [d] *I haue built seuen Altars*: as though God were purblinde, and knew not what a feat hee had done, vnlesse hee had told him. It is the manner of the vngodly, to boast themselues of the acts they haue done, as if the Lord were ignorant: whereas he not only knowes the actions of men, but also the seuerall circumstances of the same. *Abraham* offered a sacrifice to the Lord; and God considered it in his circumstances, saying, [e] *Thou hast not for my sake spared thine only sonne.* So did our Sauiour in his expostulatory speech with *Simon* the *Pharisee*, in the cause of *Mary Magdalen*, [f] *she hath washed my feet with teares, and wiped them with the haires of her head: she hath not ceased to kisse my feet: shee hath anointed my feet with ointment.* Hee that sheweth his whole

[d] Num. 23.4.

[e] Gen. 22.12.

[f] Luk. 7.44.

whole parts only to the Physitian, and hideth them that are diseased from him; how can he be cured? So it is with vs in hiding from God the infirmities and diseases of our sinnes, by not confessing them to God. The Lord called *Ezekiel* to him, and said, § *Sonne of man, digge in the wall: and when I had digged in the wall, behold there was a doore. And hee said vnto me, Goe in, and behold the wicked abominations that they doe here. So I went in and saw, and there was euery similitude of creeping things, and abominable beasts.* So the Lord would haue thee, *O sinner*, to digge in the wall of thy conscience, that thou maist behold the similitude of creeping things, and of a thousand kinde of sinnes, depicted in the wall of thy conscience: thy couetousnesse, pride, Luxuriousnesse, and behold more abominations.

§ Ezek. 8. 8.

nations than these. The Lord refuseth that beast for sacrifice, that cannot ruminate or chew the cud: so such as cannot chew the cud by confessing of sinnes, are no oblation for the Lords Altar. As bees from soure herbs expresse sweet honey; so thou shalt finde much sweetnesse comming to thy soule, by thy carefull confession of thy sinnes. He that falleth into a deepe riuer, though vp to the beard, yet so long as he can open his mouth, hee may hope to liue. But in case he be so deepe in, as the water enter into his mouth, and stoppeth it, hee is a dead man. So if thou by thy manifold and most grieuous sinnes, shalt plunge thy selfe into the deepe waters of destruction, and the streame therof shall come ouer thy soule, yet if thou canst but open thy mouth, and confesse thy sinnes vnto the Lord, with the

the Lord there is mercy for thee, and plenteous redemption: [h] *I opened my mouth, and drew in my breath,* saith *Dauid.* He opened his mouth to take in aire, and liue: doe thou so, *O sinner,* draw in the breath of the holy Spirit of God, by confessing thy sinnes to God, that thy soule may liue. The wolfe assaulting the sheepe, first flieth to the throat of it, that so it might not by bleating call vpon the shepherd for helpe, thereby to bee deliuered from his mercilesse maw: so that rauenous wolfe the deuill, ready to teare vs in peeces, while there is none to helpe, first seeketh to take vs by the throat, that we might not confesse our sinnes vnto saluation, and so call vpon the great shepherd of our soules, *Christ Iesus,* who seeketh euery stray sheepe of his, and when hee hath found it, [i] *bringeth it home vpon his shoulders.*

[h] Psal. 119. 131.

[i] Luk. 15. 5.

shoulders. O my soule, thinke of that which *Dauid* said and did, [k] *While I held my tongue, my bones consumed away, through my daily complaining. For thy hand is heauy vpon mee day and night, and my moisture is like the drought in summer.* Now what did hee thereupon? *I said, I will confesse my sinnes vnto the Lord, and thou forgauest the wickednesse of my sinnes.* I reade of none that haue at any time truly confessed their sinnes to God, but obtained pardon. Vertue went from Christ to the cure of the Canaanitish woman, that touched but the hemme of Christs vesture. To *Mary Magdalen* many sinnes were remitted. The *Publican* went out of the Temple more iustified. The children of the captiuity were deliuered. The latter daies of *Iob* were blessed aboue the former. *Dauid* at one time had his sinne detected,

[k] Psal. 32. 3.

cted, at another time the punishment qualified. Yea *Pharao* and *Balaam* fared the better for their confession, though it was counterfet.

The Collect.

BEcause by the heart wee beleeue to righteousnesse, and by the tongue wee confesse vnto saluation, I will acknowledge my sinnes vnto thee O Lord, and mine iniquities I will not hide. Wee haue sinned with our fathers, and done wickedly: all our thoughts, words, and deeds, haue beene euill continually. There is no whole part within me, from the sole of my feet to the crowne of my head. There is nothing so infinite, thy mercies excepted, as be my sinnes. Against thee only haue I sinned, and done wickedly; that thou mightest bee iustified in thy sayings, and cleare when thou

thou art iudged. I confesse, I confesse, O Lord, that to thee belongeth righteousnesse; and to mee nothing but confusion of face. I haue beene conceiued in sinne, I am become a bondslaue vnto sinne, my whole humanitie is nothing else but a compound of sinne. O Lord bee mercifull to mee a sinner. O let my humble confession come vp into thy presence as the Incense, and my contrition as the euening sacrifice. Heare me, O King of heauen, thus confessing vnto thee; and accept this my confession, as not proceeding out of feigned lips: grant this for *Iesus Christ* his sake, thine only Sonne, and my alone Sauiour.

CHAP.

CHAP. XI.

Of fervent prayer to God for the forgiuenesse of sinnes confessed: another duty belonging to the Dying man, to be performed to God, in his particular preparation vnto Death.

MY next duty to God-ward, in my particular preparation, being now at the point to die, is to pray for the forgiuenesse of my sins confessed. And I consider that I am to performe it seriously, as a matter of the greatest consequence in the world. And here I bethinke my selfe of the poore prisoner, standing at the barre, now ready to receiue the iudgement of death, crying out for mercy as for life & death. And so I come to thee most righteous Iudge, and will neuer leaue to beseech thee, vn-

till thou haſt mercy vpon mee. I come as the ſpittle man and lazer by the high-way ſide, lame and full of ſores, laying my wounds naked before thee, before whom all things are naked and manifeſt: continually crying vnto thee as he doth, that I may receiue grace, as hee receiueth almes. So I finde that *Ozeas* aduiſeth mee in the name of the people; [l] *O Iſrael returne vnto the Lord thy God: for thou haſt fallen by thine iniquity. Take vnto you words, and turne to the Lord, and ſay vnto him, take away all iniquity, and receiue vs graciouſly: ſo we will render vnto thee the calues of our lips.* And the like I am taught by *Daniel* to doe, [m] *We doe not preſent our ſupplications before thee, for our owne righteouſneſſe, but for thy great tender mercies. O Lord heare, O Lord forgiue.* And this deuotion I deſcrie in *Dauid*, [n] *Haue mercy vpon me, O God, after*

l Hoſ. 14. 2.

m Dan. 9. 18, 19.

n Pſal. 51. 1.

after thy great goodnesse: according to the multitude of thy mercies doe away mine offences. Yea, my prayers shall bee mingled with teares and sighes, as the prayers of *Ezechias*, who wept, as for the sins of others, so for his owne. I finde that *Dauid* when he was sicke, fell to indite this good matter, and compiled these foure penitential Psalmes: the sixt, the two and thirtieth, the eight and thirtieth, the nine and thirtieth, or at the leastwise afterwards, vpon the occasion of his sicknes. And I well perceiue that this was that, that did *Manasses* all the good; who hauing fallen from God, and giuen vp himselfe to diuers very heynous sins, being in irons and misery in *Babylon*, hee gat himselfe to the Lord right humbly, by way of earnest prayer: and hee was heard in that he prayed for, and was brought backe to *Hierusalem*, and restored to his king-

dome. And hereupon *Manasses* freely acknowledged, that the Lord was God. But oh time! Oh maners! Oh men! How cold or rather dead are we nowadayes, in this so durious a deuotion towards God? Who are so far off from renewing our repentance, in our sicke and dying estate, as we are then to be initiated and catechized in the very rules and principles of religion, and faith towards God, as not knowing what it meaneth: neuer once enquiring before wee be ready to depart, how we may bee saued. What is this else but demonstration of our more than supine security, and contempt of Gods Word?

Now in case the sicke man be not able of himselfe, thus to renew his prayers for his new sins, let him seeke for helpe of others; [a] as the palsie man had his porters to conuay him to Christ, bed and all. As touching the

[a] Matth. 9. 2.

the helpe requisite in this case, many duties must be performed. Whereof *Iames* deliuereth foure: two of them respecting the dying man, the two others assistants. 1. It shall more than behoue the dying man to send for helpe. And here wee take notice of two circumstances. 1. Whom we are to send for. 2. And when. 1. The parties to bee sent for, are the Ministers of the Church. P *Is any man sicke among you? let him call for the Elders of the Church, and let them pray ouer him.* Neither is this office peculiar to the Minister alone, but it extendeth it selfe to all such likewise that haue the gift of prayer. q *Exhort one another while it is called to day.* r *Admonish them that are disordered, and comfort those that are weake.* But here comes in the custome of our times to be considered, and condemned, in the visiting

P Iam. 5. 14.

q Hebr. 3. 13.

r 1 Thes. 5. 11, 14.

of the ſicke. Not a word of inſtruction or comfort haue they to miniſter to the ſicke party: but they paſſe away the time, either in ſilence, or in wandring ſpeculation, or in vaine words nothing to the purpoſe; as, how doe you my good neighbour, I am ſorry you are in this caſe, I hope you ſhall doe well againe, and that wee ſhall bee merry againe together, I will pray for you. But aske ſuch a one how he will pray for him, and there he leaueth thee: for he hath neuer a prayer at all. If hee can mumble, and ſay ouer the ten Commandements, and blurt out a *Pater noſter*, meerely like a *Parrot*, without vnderſtanding. Now all this is long either of their ignorance of the Word, or that they thinke this to bee a buſineſſe out of their element, nothing appertaining to their common wealth; but that this is the office of the Miniſter alone,

lone, peculiar to his charge. 2. For the other circumstance of the *Time* when the sicke man is to deuote himselfe to prayer, I say, in the beginning of his sicknesse: when the Preacher hath done, the Physitian should begin; for the course quite contrary now taken, is prepostorous, and irreligious: for the Preacher to bee sent for, when hee is past physicke, and not himselfe. For vntill such time as remedy bee had for the furtet of the soule, and sinne the very root of all sicknesses and diseases be rooted vp, my Doctor of physicke with all his promises, and performances, shall performe nothing: for health commeth from the highest, and is in Gods hand onely. But these times of ours haue altered the case, and turned it vpside down. The Physitian is thought vpon in the first place, and hee must bee sent for in all haste;

but the Preacher is neglected vntill death hath seized vpon the sicke man, and the bell begin to toll for him, as though the Minister could worke miracles.

2. The second duty of the *Dying man*, is to confesse his sinnes: an Argument wee haue dealt with before. Now the first duty in the *Assistance* to bee done, is to *pray ouer him*, that is, in his presence, with him, and for him, and by prayer to present the person himselfe and his estate to God. [f] So did *Elisha* on the behalfe of the *Sunamites* son raised from death to life, by the meanes of prayer. [g] So did *Paul* for *Eutychus*. [h] And so did *Christ* for *Lazarus*. And so it is a duty commended vnto vs from their examples. 2. Now the office of the helpers in the second place, according to S[t]. *Iames*, is the *anointing* the sicke *person*: a Ceremony out of date, as during but for that

[f] 2 King. 4. 33.
[g] Act. 20. 10.
[h] Ioh. 11. 41.

that time the gift of healing lasted, which is now at an end. Neither doth this place serue any whit the popish sort, for the maintenance of their greasie & slouenly Sacrament of *Extreme Vnction*. For S^t. *Iames* neither calleth it *Holy oyle*, neither a *Sacrament* of the Church, neither saith that it auaileth ought to the health of the soule or body; neither teacheth hee vs, to speake to that as to a liuing creature, *All haile, O sacred Oyle,* Our Popelings vse to anoint their sicke, especially in their instruments of sense, that the person thus anointed, may obtaine the remission of his sins, & spirituall consolation against all the deuils temptations, in the houre of death; & strength to sustaine the anguish of the sicknesse, and the very terrors of death it selfe. But this is a meere mockery, void of all reason. And *Iames* his text is pitifully handled, & strai-

Aue sanctum oleum.

ned to the vttermoſt, as a parchment skin vpon the tenters. For the *Vnction* that *Iames* ſpeaketh of, holds no agreemẽt with their vnctuous Sacrament 1. For that *Vnction* was the receiued Ceremony among the Apoſtles, and others of the Primitiue Church when miracles were on foot, and the miraculous gift of healing was in place. Which donation now deſiſting, is determined. 2. The *Vnction* that S^t. *Iames* mentioneth, hath the promiſe on the ſide of it, that the ſicke man ſhall recouer his eſtate of health: But the Pontificious *Vnction* can ſhew no ſuch grant; becauſe for the moſt part the parties die that are by them anointed: whereas ſuch perſons as were anointed in the Primitiue Church, recouered their health. 3 That ancient *Vnction* *Iames* ſpeaketh of, ſerued only to the attainment of bodily health: but this of theirs goes

farre

farre beyond, to the procuring of the remiſſion of ſins, and the power to ſtand faſt in the houre of temptation. But enough of this Argument.

The Collect.

WEe are taught by thy holy word, O Lord, to pray at all times, and to lift vp pure hands without wrath or doubting; eſpecially when the ſore runneth, and ceaſeth not, and our ſoules within vs are deſolate. When *Nature* is weakeſt, and the enemy by his temptations is ſtrongeſt, prayer is the phyſicke of the ſoule, and the onely plaiſter to heale our wounds. My prayer therefore ſhall aſcend to thee, that thy mercies, O Lord, may deſcend to me. Receiue thou therfore the calues of my lips, and heare my prayers that come from an vnfained heart. Looke downe from thy ſanctuary out of

of heauen, and behold thou me here on earth, and deliuer mee thy seruant appointed vnto death, that when my soule shall depart out of the prison of my body, it may be receiued into euerlasting habitations, through the merits of thy Son, my sole and all-sufficient Sauiour.

CHAP. XII.

Against the feare of death.

I Proceed now to the declaration of the duties, which concerne the *Dying man* himselfe; and first to those that belong to the soule. Now for the better safeguard of his soule, hee is to arme & fortifie himselfe against the feare of death. For howsoeuer naturally, man feareth death all his life long, yet then more especially, when death is at the doore, and entring in vpon him. The childe of God is not ouer-

ouer-much to ſtand in feare of death. Hee is to feare it, and not to feare it: feare it hee muſt for two cauſes; 1. Becauſe death is the enemy to life, the deſtruction of nature, [t] *The laſt enemy that ſhall bee deſtroyed:* from which both man and beaſt doe flee. And it is the gracious promiſe of God, plighted to the elect, [u] *That there ſhall be no more death.* How did *Elias* dread, when vpon the ragious words of *Iezabel*, who ſware by no beggars, [*] *The gods doe ſo to me, & more alſo, if I make not thy life like one of their liues, by to morrow this time.* They pluckt him by the arme, and ſet him on his feet, and made him hie in haſte to *Berſheba* for his life: what account *Dauid* made of life, and how loth he was to die, may appeare, 1. By the *Diſputation*, 2. *Supplication*, 3. *Gratulation*, that he made. 1. By his *Diſputation*, thus [x] *What profit is there in*

[t] 1 Cor. 15. 26.

[u] Reuel. 21. 4.

[*] 1 King. 19. 2.

[x] Pſal. 30. 9.

my

my blond, when I goe downe to the pit? shall the dust giue thanks vnto thee, and shall it declare thy truth? 2. By his *supplication*, in this wise: [a] *spare me a little that I may recouer my selfe, before I goe hence, and be no more seene.* 3. By his *Gratulation*, thus; *Turne to thy rest, O my soule, for the Lord hath rewarded thee. For thou hast deliuered mine eies from weeping, my feet from falling, my life from death: I will walke before God in the land of the liuing.* In this case was *Ezekias* vpon the tidings of death he receiued, [b] *He turned himselfe to the wall and wept.* But at the second message done him of the prorogation of his life for fifteene yeares, he was iouiall, and became a glad man. Nay Christ himselfe, in the foresaid respect, was not free of this feare, though it was without sinne; which he shewed, where he said, [c] *My soule*

[a] Psal. 39. 15.

[b] Isai. 38. 2.

[c] Mat. 26. 38.

is exceeding sorrowfull, euen vnto death. Were there not in death such a terrour, there could not be in the Martyrs such a valour, saith *Augustine.* Now for this cause that natures enemie, and the destroyer of it death, is to be feared: we are to feare it therfore, and not otherwise than we feare sicknesse, pouerty, famine, with other griefes and sorrowes, which God will not haue vs to slight and despise, but to be sensible of them, because they are the scourges in Gods hand of sinne. And therefore he sendeth paines and passions with death, that they might be feared, and auoided, and wee therewithall learne in time to preuent sinne, the maine cause thereof. 2. Againe we may feare death, for the dammage imported both to Church and common-wealth, in the death of such, who while they liued, were the props and pillars

Aug. Si non esset mortis amaritudo, nulla esset Martyrum fortitudo.

pillars of them both. Otherwise we are not to feare death, but to be ioyous of it. 1. Because it freeth vs from the seruitude of Sathan, from the bondage of sinne, the world, and condemnation; from the losses and crosses which this life is subiect to; and safely setteth vs vnder the shadow of the Almighty, and as it were vnder the wings of our blessed Sauiour. 2. Because Christ by his death hath sweetned & sanctified vnto vs both our death and graue. 3. Because *Christ* both in life & death is aduantage; [a] *For to me, to liue in Christ, and to die, is gaine.* 4. Because the comforts which the spirit of Christ ministreth to the soule, doe farre surpasse the sorrowes which death can bring with it. 5. The longing desire that wee ought to haue to behold the most glorious face of God, the company of innumerable

[a] Phil. p. 1. 21.

innumerable Angels, the congregation of first-borne, and *Iesus* the Mediator of the new Testament, whose bloud speaketh better things than the bloud of *Abel*, should make death a comfort, & not a corsiue vnto vs. 6. In stead of our bodies, wee shall be cloathed and garnished with glory. 7. Because the sting of death, which is sinne, is plucked out, so as that fiery serpent the deuill can no more fasten it vpon vs; but we may boldly defie him, and bid him doe his worst, and triumph ouer him, with the Apostle, in this wise; [e] *O death, where is thy sting? O graue, where is thy victory?* [f] *For as much as the children are partakers of flesh and bloud, hee also himselfe likewise tooke part of the same, that through death he might destroy him that had the power of death, that is, the Deuill: and deliuer them, who through*

[e] 1 Cor. 15. 55.

[f] Heb. 2. 14.

through feare of death, were all their life time subiect to bondage. We are not so pensiuely to thinke of death, as painefully to make account of our life. For he neuer dieth ill, that liued well. And it is seldome seene that he that hath liued ill, should die well. 8. Finally, the Angells are at hand to doe vs seruice so soone as wee die, to take charge of our soules, and immediately to conuey them vp to heauen. Wherefore then should we dread death, which is not an euill, but an end of euill; *A passage from labour, to rest: from expectation, to the reward: from the combat, to the crowne: from death to life: from faith to knowledge: from our pilgrimage to our long home: from the world to our father,* saith *Bernard.* Wherefore be not afraid of death at all: *For it is for him to feare death, who hath no minde to goe to Christ,*

Bernard. Transitus de labore ad refrigerium: de expectatione ad præmium: de agone ad brabeum: de morte ad vitam: de fide ad notitiam: de peregrinatione ad patriam: de mundo ad patrem.

It

It is for him to haue no winde to goe to Christ, who hath no hope to reigne with him, saith *Cyprian*. *Better is a certaine dwelling place, than an vncertaine pilgrimage*, saith *Gregorie Nazianzen*. Sleepe is more welcome than watching; rest than labour, sweat and sorrow: freedome from the yoke and burthen, than fetters, imprisonment, captiuity. The due meditation hereof could make the heathen say, *when it happeneth that it bee determined by God, that we should goe out of this life, wee ought cheerefully to obey; reconning how we are deliuered out of gaile, and translated out of darknesse into light*. Well, as in most things saith *Seneca*, *Death as it is, is commended as the best inuention to nature: which whether it includeth felicity, or excludeth calamity, or determineth the tiresome wearisomenesse of the*

Cypr. serm. de mortalitate. Greg. Nazianzen. de morte Patris. Melior habitatio firma quam peregrinatio incerta.

aged, or the vnripe age of the younger sort; it is to all an end, to many a remedy, to some their hearts desire, of none more deseruing, than of those to whom it commeth before it be called vpon. As againe where he saith,

Senec. contra iniurias vitæ, beneficium mortis habeo.

Against the iniuries of life, I haue the benefit of death. Yea but here is the griefe, saith some, that our flesh shall rot away in the earth. To this obiection saith *Chrysostome, Thou shouldest rather be the more glad therefore, because in the corruption of the body, death it selfe is corrupted; the mortality is destroyed, not the substance of the body.* The same Father further

Chrysost. Homil. in Matth. 35.

prosecuteth this argument by way of the continued similitude of an Image thus: *If any shall haue an Image eaten with rust and age, and in the greatest part consumed away, he breaketh it, and casteth it into the furnace, that by melting it he might*

giue

gine it a new hue. Wherefore as an Image which is molten in a furnace, is not destroyed, but renued: so when our body dieth, it perisheth not, but is restored. Wherefore when thou shalt see an Image molten in the furnace, rest thou not in the speculation of this thing; but tarry a while vntill it be molten: neither yet art thou to content thy selfe in this, but further by a more through cogitation, thou must proceed. For the statuarie and craftsman of Images, when he casteth a body confected of brasse into a furnace, cannot make of the brasse a golden and immortall Image. But verily God himselfe, of an earthen and mortall body, by casting it into the furnace, shall much more fashion it after a golden manner. So farre *Chrysostome.* This is that the Apostle saith, § *The corruptible must put on incorruption: and this mortall must put on immortality.* § 1 Cor. 15. 53.

That

h Philip. 3. 21. h *That our vile body may be fashioned like vnto his glorious body.*

i 1 Cor. 15. 42, 43. i *It is sowen in corruption, it is raised in incorruption: it is sowen in dishonour, it is raised in glorie: it is sowen in weakenesse, it is raised in power. On what side soeuer therefore thou beholdest death, death is not to be feared as an euill; but cheerefully to be entertained, as the period and termination of all euill,* saith *Polycrates. Whatsoeuer therefore it is thou fearest in death, feare it not at all. Looke to this, that thou lead a good life, and whensoeuer occasion shall serue thee to goe out of this bodie, thou goest out to thy rest, thou goest out to thy happinesse, which hath neither feare, nor end. Augustine.*

Polycrates.

Augustine.

Now to this more masculine resolution to die without feare, I tender thee certaine *practises* and *Meditations* to put thy selfe vpon. 1. For *practise*, That the *Dying* man doe not so much

much conferre his thoughts vpon death it selfe, as vpon the benefits that redound to him by death. Hee that is to passe ouer a broad and deepe Riuer, must not cast downe his eies towards the bottome; but to preuent feare, hee is to stand sure and to looke vpon the further side of the banke: so let the dying man set his eies vpon heauen, the hauen and the keyes side, at which the ship of our soule must arriue; so shall he bee secure and free of feare. 2. Next the dying man is to behold the face of death in the glasse of the *Gospell*, not in the glasse of the *moral law*. For death by law is a curse and malediction, and the bottomelesse pit it selfe of destruction. But death through the Gospell, thanks bee giuen to God, is an introduction into eternall happinesse. The law sets downe death, as death: the Gospell sets downe death, not

as

as death, but as a sleepe only, because it speaketh of death, as it is changed by the death of Christ.

Now the meditations I would giue thee be these; 1. Of the *prouidence* of God, which as it numbreth our haires, numbreth our daies; yea the very circumstances, as the *Time*, *Place*, *Manner* of our death, are foreseene, and foreordained. [k] *Thine eies did see my substance, yet being vnperfect: and in thy booke were all my members written, which day by day were fashioned, when as yet there was none of them.* Elsewhere the said royall Prophet beseecheth God, *To put his teares into his bottle.* Now if God hath a bottle for the teares of his seruants, shall he not much more haue one for the bloud and liues of them; and so respect the miseries and circumstances of sicknesses and of death? 2. Thou shalt meditate

k Psal. 139. 15, 16.

meditate on the ſingular promiſe of God to his dying Saints; [l] *They reſt from their labours, and their workes follow them.* By death we are thruſt out of our old houſe, [m] *The earthly tabernacle of the body, and houſe dawbed with clay:* but to this end only, *that wee might haue a building of God, an houſe not made with hands, but eternall in the heauens.* If a King ſhould command a begger to caſt off his rags, and in the roome thereof to put on a royall robe, would he not gladly obey him? Now the King of Kings doth the ſame to vs, willing vs to put off the patcht garment of the body, which we receiued from *Adam*, to the end to be cloathed with the long white roabes laid vp in heauen for vs. 3. Conſider the condition of all ſuch, whether they be liuing or dead, that be in Chriſt. He that dieth in faith towards Chriſt, dieth

[l] Reuel. 14. 13.

[m] 2 Cor. 5. 1.

in Christ, and is really vnited and consolidated to Christ, both in soule and body, according to the tenour of the couenant of grace. For death albeit it sundreth the body from the soule, yet none of them both are disioyned from Christ. The coniunction and vnion being made in this life, neuer to bee dissolued, remaineth for euer. 4. I muse vpon the speciall, happy, comfortable promise of Gods presence with such as are his, whether sicke, or ready to die, or any way afflicted. His word of promise is this, *When thou goest thorow the water, thou shalt not bee drowned: or thorow the fire, thou shalt not be burned: For I am with thee.* He is with vs, 1. Either by asswaging the extremitie of our sicknesse, and the pangs of death: and hence it is, that the paines of death to many are not so grieuous, as are the crosses of this

this life: 2. Or else by cõforting vs by his free spirit, with ioyes that are not able to bee expressed. And here we say with the holy Apostle, [n] *Wee reioyce in tribulation, because the loue of God is shed abroad in our hearts, by the holy Ghost, which is giuen vs.* This ioy and gladnesse, the Apostle *Paul* did heare of, which made his bones broken by great sicknesse to reioyce. [o] *As the sufferings of Christ abound in vs; so our consolation aboundeth through Christ.* Thus God sendeth a gracious raine vpon his inheritance, to refresh it when it is weary. And when mans helpe doth faile, Gods helpe doth preuaile, who in his owne person, at our bed side is present with vs in our sicknesse, yea maketh all our bed in our sicknesse. Now blessed be God, the Father of our Lord *Iesus Christ*, who hath shewed vs such kindnesse

[n] Rom. 5. 3, 5.

[o] 2 Cor. 1. 5.

in a strong City. 3. Or else by the ministery of his holy Angels, whom God hath made the *keepers* and *nurses* of his seruants, to stay vs, and to beare vs vp in their armes, as Nurses doe their sucking Infants: and to shield vs against Satan and his Angels, and against the power of all that hate vs. And this is seene especially in the time of our sicknesse, when his holy Angels pitch their tents round about vs, ready to conduct our soules to heauen, as they did the soule of *Lazarus* into *Abrahams* bosome.

The Collect.

Giue grace O Lord that I may so liue, as I may neither be ashamed to liue, or loth to die. I know that death is fearefull to the naturall man: but I am thine by grace. And thou art present with me in my death-bed, to strengthen me in my

my greateſt weakneſſe, and to compaſſe me about with ſongs of deliuerance. Wherefore though I walke thorow the middeſt of the vally and ſhadow of death, I will feare no euill; for thou art with mee, thy left hand is vnder my head, and thy right hand doth embrace mee. Why ſhould I bee afraid in the daies of euill, or be diſquieted within mee? For death is to mee an aduantage. I ſigh and groane, deſirous to be deliuered from this burden of the fleſh, thereby to be made partaker of immortality, and to enioy thoſe ioyes which thou thy ſelfe enioyeſt. My faith, O my God, hath ſcattered all feares: and my ſoule longeth for thy ſaluation. Deliuer my ſoule out of priſon, and take me to thy mercy. Put an end to my ſinnes, by the end of this life, that I may haue life without end.

Chap. XIII.

Whether death may bee desired: and how?

IT should seeme by the premisses, that death is rather to be desired than feared: and so I beleeue and teach; because I finde death described vnto mee in the scriptures, in such a milde manner, as I am weaned from my feare, and wonne to an earnest desire of death. And I perceiue many weighty reasons, drawing that way; which by Gods grace now in my sicknesse I will hold mee vnto: which to thy comfort, O Christian, I am content to recount vnto thee.

1. Whereas it is the nature of death to destroy and spoile, death it selfe in the Elect is destroyed and spoiled. 2. Because death is nothing else but

a paſſage to our fathers in peace; whereby is inſinuated, that it is hard with vs here, where wee are no better than left to ſtrangers, and are in huckſters hands. God ſpeaking of the death of *Abraham*, telleth him, p *Thou ſhalt bee gathered to thy fathers.* 3. Becauſe death is no diſperſion, but a collection of vs, to our owne people. Wherefore God ſaith to *Moſes*, intimating his death to him, q *Thou ſhalt bee gathered vnto thy people*: as though here wee were but ſcattered from the reſt of the flocke; that ſo of the Elect, there might be as it were one liuing fold. 4. Becauſe by death we are but ſaid, *to ſleepe with our fathers.* As where the Lord ſaid to *Moſes*, r *Behold thou ſhalt ſleepe with thy fathers.* Not vpon a ſtone, the boulſter vpon which *Iacob* laid his head; nor in thy enemies *tent* and *pauilion*, as *Sisera* did; ſ *but*

p Gen. 15. 15.

q Num. 27. 13.

r Num. 31. 16.

ſ Iſai. 28. 20.

in thy chamber, thy doores being fast lockt vpon thee. The death of the faithfull is but a sleepe, severing soule & body; the body, that after corruption, it may be raised to greater glory: the soule, that it being fully sanctified, may immediatly after departure from the body, bee transported and rapt vp to the third heauen.

[f] 1 Cor. 15. 17. [f] *If Christ bee not raised, they which are asleepe, are perished.*

[g] Act. 7. 60. [g] *When hee had thus spoken, hee slept.* Our bodily death therefore in the sight of the Lord, and in very truth, is nothing else but a sleepe; for which cause, it is so commonly called in holy Scriptures. The Lord saith to

[h] Deutr. 31. 16. *Moyses,* [h] *Thou shalt sleepe with thy fathers.* Of *Dauid* it is said,

[x] 1 King. 2. 10. *That hee shall sleepe with his fathers.* [a] So it is said of *Salomon*;

[a] 1 King. 11. 43. [b] So of *Iehoshaphat*; [c] So of *Ie-*

[b] 2 King. 11. 21. *roboam*; [d] So of *Abia*; [e] *Many*

[c] 1 King. 11.

[d] 1 King. 15. 8.

[e] Dan. 12. 2. *that are in the earth shall sleepe.*

[f] Isai. 26. 20. [f] *They rest in their chambers.*

g *I will lay me downe to sleepe, and take my rest.* h *Lazarus sleepeth.* i *Stephen fell asleepe.* k *Some of them are fallen asleepe.* l *I would not haue you ignorant of those that sleepe.* There is nothing (as the Pagan *Cato Maior* himselfe acknowledged) that hath such similitude with sleepe, as death. Whereupon *Seneca* surnameth sleepe, the *Brother of death*. And another Philosopher stileth death, *the father of sleepe*. And in common language it is called, *the image of death*. This consideration, for our better instruction, wee will draw out more at length. 1. *Sleepe* when the day is ouer, when the night commeth, seizeth vpon all indifferently. So against all promiscuously, the decree is our, m *Once to die.* n *Death is the house appointed for euery man liuing.* 2. *Sleepe* stealeth suddenly vpon vs, when wee thinke not of it, so doth death.

g Psal 4.9.
h Ioan. 11.11.
i Act. 7.60.
k 1 Cor. 15.6.
l 1 Thess. 4.9.

Ouid. lib. 2. Eleg. Stulte quid est somnus, gelida nisi mortis imago?

m Syrac. 38.
n Iob 30.23. *Horat. lib. 1. Od. Omnes eodem cogimur, omnium versatur.*

o 1 Thess. 5. 3.
p Luk. 12. 4.
q Eccles. 9. 12.

Dum bibimus, dum sectamur, vnguenta, puellas, poscimus: obrepit non intellecta senectus.
Senec. Domitor malorum, requies animi, pars humana melior vitæ.

o *When we shall say peace, peace, all things are well.* p *In the houre we thought not of.* q *We are taken as the fish with the hooke.* 3. In sleepe, a man resteth from all the labours sustained in the day; whereupon it is named by *Seneca*, *The subduer of euils, the rest of the minde, the better part of mans life.* So inasmuch as our daies are as the daies of an hireling, (as it pleaseth *Iob* to terme them) let vs abide the end of our worke, because death is a *supersedeas* to all our labours, and lay downe all our burthen. 4. By *sleep*, the fore-wearied & wasted with labour, doe not onely rest, but they further gather to themselues a new strength, and are fresh after their sleep, to returne againe to the labours and duties of their seuerall callings. So by death the faculties and powers both of minde and body are repaired and renewed; that when Christ *Iesus* our day-starre, and the

the Sun of righteousnesse shall spring from on high to visit vs in the last day, we may be fitter and readier to performe all those works, according to the condition of our creation, and the consideration of our redemption, & the natural sanctification by the holy spirit bestowed vpon vs. [r] *For it is sowne a naturall body, it riseth againe a spirituall body:* [s] *And shall bee made like vnto Christs glorious body.* 5. In *sleepe*, while the body is at rest, & sleepeth, the soule sleepeth not; but notwithstanding executeth her powers, not onely those that are animall, but those also that are of the minde and inward senses. So albeit the body resteth and remaineth in the dust of the earth; [t] *And resteth from his labours;* [u] *Yet the spirit returneth to God that gaue it: it resteth in the hand of God, and no torment shall touch it.* * It is with Christ in Paradise. x It is in solace

[r] 1 Cor. 15. 44.
[s] Philip. 3. 21.
[t] Reuel. 13. 13.
[u] Eccles. 12. 7.
* Luk. 23. 43.
x Luk. 16. 25.

lace and blisse in *Abrahams* bosome. 6. In *sleepe*, a man is quiet, and thinketh not of any earthly thing: hee reckes not of any thing done round about him on euery side; whether men laugh or lament, eat or drinke, buy or sell, dance or fight; whether it grow dark or light; whether it raineth, snoweth, bloweth, or whatsoeuer weather it be, or what else may betide; for hee sleepeth on both eares, leauing all such things to those that are awake to consider of. So the dead without any further regard or reckoning, sleep supinely in their lockers, careleſſe and senseleſſe of secular affaires; whether there be peace or war; be the pestilence neuer so ragious, or the famine grieuous: though heresies spread, and schismes arise; whether their posterity be in prosperity, or suffer aduersity, all is one to them; but discharged of all such disquiet thoughts,

thoughts, they sleepe sweetly. 7. He that endeoureth to sleep soundly, layeth aside all the cares and businesses of the day, and separateth them from his thoughts as wide as hee can; [a] *For many dreames are the companions of many cares.* Now where there bee many dreames, there be many vanities; which *Seneca* well obseruing, would read no letters brought him in an euening, vntill the morning, lest new businesses might distemper his head with new incumbrances, & so displace his sleep. So let such as are desirous to sleep sweetly in the Lord, empty their mindes of all earthly thoughts, and turne the ball of their eye from things transitory, to eternall. [b] *Set your affections on things which are aboue, and not on the things which are on the earth.* [c] *Forget that which is behinde, accounting all things as dung, to win Christ.* 8. We goe not

[a] Eccles 5.6.

[b] Colos.3.2.

[c] Philip.3.8.

not to that end to our beds to sleepe, to take an epidemicall, or deadly sleepe; but to awake and rise againe at the crowing of the cocke, or at the rising of the Sunne: so wee sleeping by death, shall not sleepe an euerlasting sleepe; but at the appearance of the morning of the Sun of righteousnesse, at the cocke crowing of the Angelicall trumpet we shall rise againe out of our cabbins. [d] *All that are in the graues shall heare his voyce, and they shall come forth.* 9. Finally, as they that *sleepe* may soone bee awaked, if either they be called by their names, or taken by the hand and stirred: so in the last day, Christ shall raise our bodies putrified in the dust, out of our sleeping holes, when hee shall giue a voice, and that a mighty voice, *Arise yee dead and come vnto iudgement.* When we shall beagaine [e] *Couered with our skynne.*

[d] Ioh 5.28,29.

[e] Iob 19. 26.

Yea,

Yea, God shall sooner raise vs from our graues, than wee can a man out of his bed. When we shall enter with him into the land of the liuing, we shall see him face to face, & shall be alwayes with him. Now let this comfortable consideration of this so sweet a sleepe, serue to our instruction, that we abominate not so much the irefull and direfull lookes of death, as in the terrours thereof to bee loth to die. *This life is a prison.* The best of it is [f] *But labour and sorrow.* But death is a *sleepe, Death is the solution and end of all sorrow. Death is the finisher of all calamities. Death is the stop of all euils, the gate of life, by which in death we all passe thorow to immortall life.* Also so oft as we goe to rest, and climbe vp into our beds, let vs call to our remembrance, our field-bed of death: *As sleepe is of death; so our bed is the image of our graue.* As often as we arise out of

Aug. Facilius Dominus excitabit ex sepulcro, quam nos è lecto.

Tertul. Vita hæc carcer est.

[f] Psal. 90. 10.

Senec. Mors omnium dolorum solutio & finis.

Isidor. Mors omnem calamitatem admit.

Cypr. est finis malorum, ianua vitæ qua ad immortalitatem in morte transgredimur.

Vt somnus mortis, sic lectus imago sepulcri.

of our bed, so often let vs bethinke our selues of our future resurrection to eternall life. And pray we, and say we, *Lord make vs to arise out of the sleepe of sin, that at the last we may arise to eternall light and life.*

Let vs also sucke comfort from the iuyce of this grape, against the bitter death of such, as while they liued, were most deare and neere vnto vs. They are not dead, but they are departed; they haue but put off their clothes, and are gone to bed. Their bodies sleep in their closets; their coffins of death are the coffers of their life, sacred by the Sepulchre of their blessed Sauiour: the boulster and pillow vpon which they leane their heads, is the towell and napkin of Christ, which serueth also to wipe away all teares from their eyes. And his resurrection is our Couerler. Our sleeping place is hanged round about with

Non obierunt, sed abierunt; non amisimus, sed præmisimus.

with blacke cloth. Our doore, that our ſleepe might not bee diſturbed, is locked and barred vpon vs, which onely the trumpet of the Archangell in the laſt day ſhall ſmite open. Theſe reaſons may ſuffice all ſuch, whoſe liues are hidden in Chriſt, who know that they ſhall hereby make an happie exchange. For is this life of ours to be called a life? Our houſe being but clay, our ſpirit but ſmoke and vapour, the body a body of death, our garments corruption, the moth and wormes our portion, and the earth, which as it was the wombe that did beare vs, ſo it muſt be the wombe that muſt receiue vs. Now what is a priſon to a palace? a Tent or Tabernacle, to an abiding City? the region of death, to the land of the liuing? the life of men, to the life of Angels? a body of humility, to a body of glory? a valley of teares to the holy mount

mount *Sion*, where the Lambe is to gather the Saints about him, to the participation of the ioyes hee himselfe enioyeth? wherfore go we as cheerfully to our Creator, as *Paul* did to *Carpus* to *Troas*, leauing his cloke & his Sermon notes in vellome in his hands. So let vs cõmend our selues, & the best things we haue, that are most precious vnto vs, vnto our mercifull Creator. And let vs say with St. *Stephen*, *Lord Iesus receiue my spirit*. What man would not willingly be deliuered out of a vile prison house, where he can see neither Sun, Moone, nor Stars; ful of serpents, toads, & such vile and venomous creatures? Now this body of ours is this miserable and horrible prison, full of vglie sins: and heauen is our princely and most delightfull palace; wherefore it shall behoue vs to make haste thither. Who would not speedily hie

our

out of that house, as is in such ruine as is ready to fall? Now this mud-wall of our body, is this decayed house, euery day in danger of dropping downe. Vpon the foresight of a tempest at hand, the Pilot and Mariners betake themselues forthwith to their tackle, & strine with their oares, with all the contention of sides they can, to recouer the hauen. Now Christ our Pilot hath foreseene & foretold vs of a terrible tempest: wherefore haste we all we may, to heauen, which is our hauen and resting place. In the time of warre, when the enemy besiegeth vs on euery side, and the roaring Cannons play about vs, so as some shot fall before vs, some behinde vs, some on the right hand, some on the left; if the enemy on a sudden should turne his backe to vs, how might wee reioyce? But so it is with vs in this life of ours, which is nothing but a

warfare; where sin our mortall enemy letteth flee very fiercely at vs on euery side, & putteth sore to vs that we might fall. But by death our sins turne their backs, & are put to flight as the armies of the aliants: and the strings of our bow we make ready against the face of them, and we goe out of the battell we haue with the deuill, sinne, and the world, into the kingdome of heauen. The day-labourer is glad when the day endeth, for then hee resteth from his labours, and receiueth his wages. Wherefore let vs bee glad when our dayes bee done, for then wee shall rest our bones, and receiue the wages of our righteous dealing. Men are glad when winter with his wrathfull spight is wasted, and the spring time commeth; when the Sun rising from on high, visiteth vs. These dayes of ours are no better than winter dayes, and wee wait for the spring;

ſpring; when our night ſhould be turned into day, and the Sun of righteouſneſſe ſhall ſhine vpon vs. Hee whoſe raiment is all of rags, peeced together, would be glad of a royall Robe in the roome thereof: this skin of ours wherewith we are couered, is but a tattered veſture, ſtained and defiled with all manner of ſin: but after death wee ſhall bee clad with the innocencie of Chriſt, as with a wedding weed; who ſhall change our vile bodies, and make them like his glorious body. The Merchant that trauelleth into ſorraine parts, to negotiate and merchandize, deſireth nothing more than to make a quicke diſpatch of his buſineſſe, and a returne to his wife, children, and friends at home. We are in this world, as in a farre countrey, and here we are but ſoiourners, as all our fathers were: wee long after our long home, to returne to our kindred

kindred and our fathers house, weary of being pilgrimes and strangers here on earth. He that is constrained to flee his countrey, either for debt, or for some nefarious fact that he hath committed, how ioyous would hee bee to see the messenger that should call him home to haue his freedome? Wee liue in this world, as men that are banished; now death is the messenger that cals vs home, euen to heauen, where wee shall haue our present freedome without further seruitude. If a man might know whither to goe, to see *Abrahã*, *Isaac*, *Iacob*, *Moses*, *Elias*, *Dauid*, *Peter*, *Paul*, *Iames*, *Iohn*, & such worthies betweene their eyes; I thinke hee would compasse sea and land, to please the sense of his eyes with such a sight: now by death wee shall see them all, with all such as are departed in the true faith. The wise men of the East, at the sight

of

of the ſtarre, ouer the place where the babe Chriſt was, [f] *Reioyced with an exceeding great ioy.* Now death is the ſtar that wil lead vs to Chriſt, where wee ſhall ſee him face to face, in whoſe preſence is the fulneſſe of ioy, and at whoſe right hand are abundance of pleaſures for euermore. [g] The merchant in the Goſpel, vpon the hidden treaſure hee found in the field, was ſo rapt for ioy, as hee made a preſent ſale of all the goods hee had, either left him by his friends, or otherwiſe acquired by his owne endeuours, to make purchaſe of this field. Wherefore why ſhould we not clap our hands, and ſhout for ioy when death commeth, whereby we ſhall not need to purchaſe, but wee ſhall poſſeſſe this our heauenly treaſure Chriſt, in whom are all the treaſures of the Godhead bodily, [h] *Our wiſdome, righteouſneſſe, ſanctifi-*

[f] Matth. 2. 10.

[g] Matth. 13. 44.

[h] 1 Cor. 1. 30.

[1] Luk. 15. 23. *sanctification, redemption.* [1] If such feasting and merriment was made by the father, vpon the returne home of the prodigall sonne; how shall not all ioy and gladnesse bee in the dwellings of the righteous? How shall not our hearts bee filled with laughter, and our tongue with ioy?

It followeth now to shew how death may be wished. For it should seeme otherwise; for it is against the veine it selfe of Prayer, which still cryeth, *giue, giue,* to craue to take away. For so was *Dauids* prayer, [k] *Giue me vnderstanding.* So was it *Salomons* his son, [l] *Giue vnto thy seruant an vnderstanding heart.* And so we are taught by Christ to pray, *Giue vs this day our daily bread.* That which descendeth from aboue, from the father of lights, is δόσις ἄγαθη, *A good and perfect gift.* It is a *Donatiue*, and not an *Ablatiue.*

[k] Psal. 119. 34.

[l] 1 King. 3. 9.

Iam. 1. 17.

God

God is not close fisted, but hath a liberall hand, and giueth to euery one of his blessings bountifully. His *Quære* of euery one is by the mouth of the Apostle, *What is it that thou hast not receiued?* We should therefore desire God rather to giue life, than to take it away. If wee list to be the Ablatiues, and rather to call for an Ablation than an Oblation, pray we him with *Dauid*, *To take away from vs shame and reproach: to take away vanity and lying words far from vs, to take away the iniquity of his seruant*, or to take away his iudgements, as *Iob* did, [n] *Let him take away his rod from mee*, as *Pharao* did, [o] *Moyses and Aaron, pray yee vnto the Lord, that hee may take away the frogs from me.* No man prayeth God to take away the life of his beast, of his oxe, or his horse, giuē him for labour; therefore much lesse he should pray against his owne

[n] Iob 9. 34.

[o] Exod. 8. 8.

life. *Paul* being rapt to the third heauen, could not tell what to
p Philip. 1. 23. desire, p *I am in a strait betwixt two, hauing a desire to depart, and to bee with Christ, which is farre better: neuertheleſſe to bee in the fleſh is farre better for you.* But yet for all this, it is not alwayes a ſinne to wiſh for death:
q Philip 1. 23. for *Paul* wiſheth it, q *I deſire to*
r Rom. 7. 24. *be diſſolued.* And againe, r *O wretched man that I am, who ſhall deliuer mee from the body of death?* Yet this deſire muſt not bee ſimple and abſolute, but muſt go accompanied with certaine reſpects, which muſt bee his keepers. 1. Firſt, death muſt be deſired, ſo farre forth as it is a meanes to free vs from the corruption of our nature, from this miſerable eſtate, in which almoſt, we doe nothing elſe but ſinne and diſpleaſe God. For this is the greateſt griefe that can bee to Gods children by their ſinnes to offend their ſo mercifull

mercifull a father. As for such as are not sensible of the weight of their wickednesses, guiltinesse, and corruption, but bee slumbring and snorting in their security, they are therefore the more miserable, in that being plunged in the gulfe of all miseries, yet they feele no misery. 2. Secondly, as it is a meanes to bring vs to the immediate fellowship of Christ, and God himselfe in heauen. 3. Thirdly, death may lawfully bee desired, in respect of the troublesome miseries of this life, two cautions being obserued. 1. That this desire bee not immoderate. 2. It must imply a submission and subiection to the will of God; where any of these bee wanting, the desire is faulty. It is a grieuous sinne to offer vnto God our impatience vnder the degree of prayer, as *Ioab* offered his treachery to *Abner* vnder pretence of a peaceable parley;

and as *Iudas* put his treason vpon Christ vnder the colour of a kisse. Wherefore *Iob*, *Ieremie*, *Ionas*, failed herein; because they desired death out of their impatient minds. It is too common an vse, in forme of petition, rather of banning and execration, to wish for death, yea, strange and accursed kindes of death, wherein God sheweth a iudgement: *Let me sinke where I stand, let me neuer speake more*; and euery crosse and vexation of life, maketh it irkesome and wearisome vnto vs, and to say, *I would I were dead*. If God should then take vs at our word, how deplorable and desperate were our case? But as old *Chremes* in the Comedie, told *Clytopho* his sonne, a young man, as much in discretion as in yeeres, who because hee could not wring ten pounds out of his fathers fingers, to bestow vpon his loue *Bacchis*, he would forsooth

sooth liue no longer: but *Emori cupio*, was the ejaculation of my Gentleman. Whereas in this wise, with not for death, before you bee ready for it: nay rather desire God to spare you a time, that you may recouer, I say not, your strength and bodily ability, but his fauour and grace, before yee goe hence, and bee no more seene. The reason why the Apostle [f] *desired to bee dissolued and to be with Christ*, which he said, *was best of all*: and the Saints that were racked, [g] *cared not to bee deliuered, that they might obtaine a better resurrection*: that *Peter* and *Andrew* commend their crosses, as they were wont their dearest friends; that *Ignatius* called for fire and sword, & for the teeth of wilde beasts: and other *Martyrs* of Christ went to their deaths, with reioycing and singing of Psalmes, and ran as cheerefully to the stake, as though they had

[f] Philip. 1. 23.

[g] Hebr. 11. 35.

a race to runne for a garland; we haue partly shewed from the former authorities, that they might be *with Christ*; & that they might obtaine *a better resurrection*. But the speciall consideration hereof was this, [n] *Wee will not be vnclothed*, & stript of our liues, we take no pleasure or ioy therein; but *we would be cloathed vpon*: wee haue no meanes to get that better cloathing, but by putting off this, or that vpon this, *That mortality may bee swallowed vp of life, and corruption of incorruption*. So that their thoughts sut fit not in death, but haue a further reach, because they know it to bee the high-way which bringeth vnto happinesse. And it is no slender perswasion vnto them, when they thinke how by ending of their dayes, they make an end of sin: Wherefore they cry as he did, *O wretched man that I am, who shall deliuer me from the body of this*

[n] 2 Cor. 5. 2.

this death? In which poſtulati-
ons notwithſtanding, they euer-
more ſubmit themſelues to the
ſtraighteſt and equalleſt rule,
the will of God: deſiring no o-
therwiſe to haue their wiſhes
accompliſhed, than with that
ſafe and wary Condition, *Not*
my will, but thy will bee done.
Theſe reſpects had lawfully
without blame, a Chriſtian may
wiſh death.

On the contrary ſide likewiſe,
a man may deſire the continua-
tion of life; * *Ezechias* prayed * Iſai. 38. 18.
and deſired to liue, when the
meſſage of preſent death was
deliuered vnto him, to per-
forme ſeruice to God. x And x Phil. 1. 24, 25.
Paul deſired to liue for the *Phi-*
lippians ſake, thereby to edifie
them in their holy faith:
though in regard of himſelfe,
he knew right well that it was
an aduantage to him to die.

The Collect.

O Lord, how long shall I liue to sinne against thee? So long as I liue in this earthly tabernacle of the body, I can doe nothing but sinne. To will is present with me, but I finde no ability to performe: for I find a law in my members rebelling against the law of the spirit, making mee captiue to the law of sinne, which is in my members: so that the good I would doe, I doe not; but the euill which I would not doe, that I doe. Deliuer me therefore from this body of death, that I may enter the gates of life, and goe to the Saints, bee with the Saints, bee a Saint. My soule thirsteth for God, euen for the liuing God: wherefore Lord, now let thy seruant depart in peace, that mine eyes may see thy saluation. I desire to be dissolued, and to be with thee, O Christ.

Christ. Make haste therefore to deliuer me, and make no long tarying, O Lord my God.

Chap. XIV.

What to thinke of such as die in Desperation, or otherwise raging and blaspheming.

BVt while I consider how many finish their liues in miserable wise, and how that the like may befall mee, I am loth to die: and so I finde the worthiest of all affected. As our Saviour himselfe, who prayed in this maner, [a] *Father if it bee thy will let this cup passe from me: yet not my will, but thy will bee done. Now is my soule troubled; Father saue mee from that houre.* And not any other respect called him backe, *Therefore I came: Father glorifie thy Name.* He would haue begged it three times more, that the cup

[a] Luk. 22. 42.

might haue paſſed from his mouth: but the will of his Father was in the midſt of his bowels, and his obedience was ſtronger than death. And *Dauid* prayed thus, [b] *Returne, O Lord, deliuer my ſoule, ſaue me for thy mercies ſake: For in death there is no remembrance of thee, in the graue who ſhall praiſe thee?* [c] And *Ezechiah* when the Prophet warned him to keepe his Audit, and to ſet his houſe at a ſtay, becauſe he was to die, powred out teares abundantly, and thatin reſpect of the ſummōs of death. But the anſwer to theſe and ſuch like examples, is, that our Sauiour when hee prayed, was in a mucke ſweat of water and bloud, the moſt vnnaturalleſt ſweat that euer was heard of, through the load of all our ſinnes laid vpon his ſhoulders: which expreſſed and wringed from him thoſe his paſſions not able to bee expreſſed. Hee feared

[b] Pſal.6.4,5.

[c] Iſai.38.3.

feared nothing the death of the body, but the first and second death ioyned together: both which, were due to vs by the malediction of the law, and the iustice of his Father. As for *Dauid*, when he composed the sixt Psalme, hee was not onely sicke in body, but distressed in minde likewise, through the terrours of the Almighty that fought against him, the venome whereof did sucke vp his spirits. So his sicknesse was of conscience, in the sense of Gods wrath, as the expresse words of the text manifest, *Lord rebuke mee not in thy wrath.* So hee prayed not simply against death, but against death at that instant only, when that temptation so grieuously assaulted him: for how death at other times could not dismay him, may appeare by that hee saith, [d] *Though I should walke thorow the valley of the shadow of death, I will feare no euill.* To

[d] Psal. 23. 4.

Ezechiah

Ezechiah his prayer, I answer, It was not so much against death, as for that he was now to die without issue, that might succeed him in his kingdome: hauing had a particular promise made him in the person of *Dauid*, that so long as his posterity should hearken vnto the Lord, and walke in his wayes, the threed and line of his linage shall be so spun out at length, as there should bee euer an heire apparent to the crowne. Now in the time of these tidings brought vnto him, the condition being kept of his side, and the Couenant not then performed on Gods part, was *Ezechias* in that pitifull plight. Wherfore God listned to this his prayer, and tooke him not away, but added to his time fifteene yeeres more: and two yeeres after gaue him his sonne *Manasses* to sit on his throne after him. And whereas diuers,

and

and they not of the meanest note, haue miserable ends, what through despaire, and what through rauing and blaspheming in fearefull maner; it may seeme that the day of death is the most dismall day that may be. But I answer hereunto generally, That the euent is no iust meet-wand of the nature of things outward, whether they be blessings or curses, life or death: For as *Salomon* saith, [e] *All things come alike to all, & the same condition is to the iust and wicked, to the rich and to the poore, and to the polluted, and to him that sacrificeth, and to him that sacrificeth not; as is the good, so is the sinner; he that sweareth not, as he that feareth an oath.* Secondly, I answer the particulars thus; Touching despaire, though it be a dangerous euill, whereby we willingly question the truth of his promises, and it is a sinne aboue others most contrariant

Caret successibus opto, Quisquis ab eventis facta notanda putat.

[e] Eccles 9.2.

to

to sauing faith: yet it is such, as for a time the deerest seruants of God are subiect vnto: as *Dauid*, where hee saith, [f] *This is my death*. As the incestuous *Corinthian* who was in hazzard of despaire, of whose estate that way *Paul* was so tender, where hee aduiseth the *Corinthians* on his behalfe thus, [g] *Comfort him lest the same should bee swallowed vp with ouermuch heauinesse*. As *Martin Luther*, who confesseth of himselfe, that after his conuersion he fell into despaire, and so continued therein the space of three yeeres; and this is many a good mans case yeere by yeere Now we are to know that it is Gods wont, to worke by contraries; as in the creation, when all things were created, not of any preexistent matter, but of nothing, quite against the byas of nature. For of nothing, nothing, can be made, as the schoole of *Rationalists* teacheth;

[f] Psal. 77. 10.

[g] 2. Cor. 2. 7.

cheth; as in the worke of our Redemption where God giueth life, not by life but by death. And if wee consider aright of Christ vpon the Crosse, wee shall finde our Paradise out of Paradise, euen in the middest of hell. For out of his owne cursed death doth he bring vs life, and eternall happinesse. As in effectuall vocation, when it pleaseth God to conuert and turne men vnto him, he doth it by the meanes of the Gospell preached, which in reason should driue all men from God. For it is as contrary to the nature of man, as fire is to water, and light to darknesse. Furthermore, when God will send his seruants to heauen, hee sendeth them a contrary way, euen by the gates of hell. And when it is his pleasure to make men depend on his fauour and prouidence, he makes them feele his anger. The loue of God is like

a sea, into which when one is cast, he neither seeth bottome, nor feeleth banke. Wherefore I conclude, that *Despaire* howsoeuer arising either of weaknesse of nature, or of conscience of sinne, though it happeneth about the time of death, cannot preiudge the saluation of them that are in the state of grace. As for other fearfull ends, they are often the fruits of violent diseases, which torment the body, and bereaue the minde of sense and reason. *Rauings*, and *Blasphemings*, are melancholicall fits and passions, which attend vpon burning agues, the choler shooting vp to the braine. The distortion of the lips, the turning of the necke, the buckling of the ioynts, are caused by cramps and conuulsions, the naturall effects of much euacuation. And whereas some in their sicknesse are of such strength,

as

as that three or foure men cannot hold them downe without bonds; it comes not alwaies by witchery and possessions of euill spirits, as it is vulgarly conceiued, but of choler in the veines. And whereas some when they are dead, turne as blacke as pitch (as *Bonner* did) it may arise by a bruise, or an Impostume, or by the blacke Iaundis, or by the putrefaction of the liuer: And it doth not alwayes argue an extraordinary Iudgement. Now these and the like diseases, with their symptomes, and strange effects, though they may depriue a man of his health, and of the right vse of the parts of the bodie, and of the vse of reason also; yet they cannot depriue the soule of eternall life. And all sinnes procured by violent diseases, and proceeding from repentant sinners, are sinnes of infirmitie; for which if they know

know them, and come againe to the vse of reason, they will further repent; if not, they are pardoned, and buried in the graue of Christ; and we are not so much to stand vpon the strangenesse of any mans end, when we know how well hee led his life. For his life, and not his death, must bee the rule and direction of our iudgement. And if this be true, that strange diseases, and thereupon strange behauiours in death, may befall the best man that is; wee must learne to rectifie the obliquity of our iudgement, of such at the point of death. The common conceit is, that if a man die quietly, and goe away like a lambe, (which in some diseases, as in consumptions, and such like, a man may doe) then hee goes strait to heauen. But if the violence of the disease stirreth vp impatience, and causeth frantick cariages, then they passe

passe their censure thus, It is the iudgement of God against him for his sinnes; and he was rightly so serued. But in very deed it is otherwise. For truly a man may die like a lambe, and yet goe to hell; and another dying in most grieuous torments, and fearfull behauiours of the body, may easily goe to heauen. Wherefore by the outward condition of any man, wee cannot calculate his condition before God.

The Collect.

O Lord, though my disease be strange, yet I am not thereby the more a stranger vnto thee, but one of thy housshold; for all things fall alike to the iust, and vniust. Thou knowest O Lord how I haue walked before thee; and thou art a righteous Iudge: thou wilt not therefore iudge me by the terrour of my death, but by the tenour

tenour of my life. Teach m
therefore, O Lord, so to liue
that by the paines of death,
may not depart from thee,
behaue my selfe frowardly
thy couenant. Order my g
ings, O Lord, that my foot-ste
may not slip: but that by
uing in thy feare, whatsoeu
my infirmity bee, I may d
in thy fauour. Bury my infirm
ties in the bloud of thy sonne,
sufficient satisfaction for all
sinnes and the strange punish
ment thereof. So while I re
member thy euerlasting judge
ments, I shall receiue comfor
So that thou shalt be the life o
my life, both in life and death.

CHAP. XV.

That no man may hasten his owne death.

HAuing thus taken a view of such duties, as particularly

larly appertaine to the *Dying man*, in respect of his soule; we are in the next place to proceed to such as belong to his care, concerning his body. And this shall be the first in our catalogisme and note-booke; That the sicke man seeke by all good meanes to preserue that life which God hath lent him for a season, vntill hee shall take it away: [h] *For none of vs liueth to himselfe, and neither doth any die to himselfe. For whether we liue, we liue vnto the Lord; or whether we die, we die vnto the Lord. Whether we liue therefore, or die, wee are the Lords.* Wherefore we may not deale with our liues as wee our selues list; but they are wholly to bee left to Gods dispose, according to the pleasure of his owne will, to whose glory we are both to liue and die. The old Adage is, *Life is sweet*: the vse whereof is afforded vs for the time, therein

[h] Rom. 14. 7. 8.

to

to imploy all the good meanes seruing to the attainment of life eternall.

But this Question wee haue now on foot, *whether we may be Authors of our owne death*: Some haue answered, not with their tongues, but with their hands, with their swords rather than with their words. Some guilty of some nefarious and transcendent sinne, in despaire of Gods mercy, offer violence to themselues, & so desperately doe finish their accursed liues, as *Iudas*, who hanged himselfe vpon a tree. Some through impatience of a present crosse, or in a feare of one to come, as in the losse of friends, or honour, or vpon some repulse in a suit taken, weary of their liues, become their owne executioners. Some macerate themselues, and pine away through iealousie: Some through grippleneſſe of the world; as when the price of

of corne falleth: Some ouer-set & tried with vexatious wiues, vngracious children, perfidious friends, not able any longer to swallow such hookes, lay hands vpon themselues: Some through debt, plunging themselues into such deepe arrerages, as they haue no hope of euer wading out: Some to preuent a sharper death, that the law would lay vpon them, doe foredoe themselues: Some in a furious and phreneticall humour, through strange apparitions vnto them, or through the grieuousnesse of sicknesses and diseases, or through the extremitie of torture, accelerate their end: Some through vaine glory, cut themselues short; as *Quintus Curtius*, and others, thereby to procure to themselues a name of magnanimitie and valour: Of such *Augustine* thus speaketh, *They may bee for the greatnesse of their minde admired;* *August. Animi magnitudine fortasse mirandi*

non sapientiæ sanitate laudandi sunt.

mired, but are not for any soundneſſe of wiſdome to bee praiſed. Neither doth reaſon regard it as a magnanimity, ſo to die. For it is more magnanimous, rather to ſuffer miſeries, than to ſhun them. Neither the Patriarks, Prophets, Chriſt, or the Apoſtles, did pay their debts to nature, before the time that their creditour called for them. Some in the minde to bee the ſooner immortall, doe maturate their mortality. Such a one was *Cleombratus*, of whom the ſtory is, that hauing peruſed the treatiſe of *Plato*, of the ſoules immortality, threw himſelfe from a wall to the ground, and brake his necke, that ſo by a ſhorter cut hee might atchieue his immortality. Some to preuent ſinne, that they could not otherwiſe ſhift off, as modeſt Virgins, who to preſerue Chaſtity, and to auoid impurity, haue not ſaued their liues, to

ſaue

saue their credits. Who are thus aduised and counselled by *Thomas*, 1. *So be it they consent not let them liue, because they are innocent: the body is not stained but by the minds agreement.* 2. *And though they should consent, yet let them liue: that they may afterward repent them.* And of the same iudgement is Saint *Augustine*, where hee saith, *Of the two, is it not the better to chuse the vncertaine danger of Adultery to ensue: than a certaine present death?* This were cause enough if there were none else, to spunge the bookes of *Machabees* out of the Canon of the Bible: In as much as the Compiler of those books so applaudeth the desperate act of *Razis*, in the murther of himselfe. For the mercy of God may come betweene the Riuer and the bridge; betweene the sword and the throat; betweene the cup and the vpper lip; the

2.2æ.quæst.64. artic.5.

Non inquinatur corpus, nisi ex consensumentis.

Aug. Nonne satius est incertum de futuro adulterium: quam certum d. presenti homicidiũ.

prouerbiall speeches that haue beene of old. The *Donatists* defend the *affirmatiue* of the Question, and would choake vs by *Sampsons* example, [i] who pulled an old house ouer his head, saying, *let me lose my life with the Philistins*. But wee auoid their argument, by answering with *Austen*, 1. That hee did this by the suggestion of the spirit of God. For the text telleth vs, that his strength was renued, and that he called vpon the name of the Lord. 2. That he died as a Iudge, that he might vanquish his enemies. 3. That herein he was a type and figure of Christ. The second argument is from *Iobs words*, [k] *My soule chuseth rather to bee strangled, and to die, than to bee in my bones*. *Answer*. The Saints of God striue often with such diseases; but they are not ouercome of them. Thirdly, they put vpon vs this text

[i] Iudg. 16. 30.

[k] Iob 7. 15.

of Saint *Paul*, [1] *Mortifie your members on earth*. *Answ*. Such speeches are allegoricall; whereby he signifieth the mortification of our sinfull affections; and not that men should tyrannize ouer themselues, by destroying their owne liues. Fourthly, they vrge the examples of the Gentiles; who commend this facinorous fact for fortitude; lauding their *Lucretia*, *Cato*, & such others. But this was effeminatenesse and weaknesse, and no manhood at all: for masculine courage passeth the pikes, and encountreth all extremities. *Seneca*, otherwise no ignoble author, would aduise him that is deeply distressed, to make an end of himselfe; so to put an end to all his disquiet. But such counsell is no lesse dangerous than erroneous. Finally, they plead the practise of the ancient Church, which approueth and com-

[1] Colos. 3. 5.

mendeth the disposition of such, who in defence of their chastity, haue chosen rather to foredoe themselues, than to bee defiled. *Ambrose* reporteth of the Lady *Pelagia*, that she, together with her mother and sisters, did cast themselues headlong into a riuer; rather than the pursuing souldiers should violate them: and they are canonized in the *Kalenders* of the Martyrs of the Church. So *Eusebius* writeth of *Sophronia*, a noble woman of *Rome*, that rather than the Emperour *Maxentius* should fulfill his filthy lust vpon her, shee fell vpon a sword and died. But in such cases they should rather haue vnderstood, that it is no sinne to suffer vniustly; vnlesse the minde concurreth with the deed. Hereupon *Augustine*, among other things, disputing this question, and opening the very veine of the point it selfe, saith

saith elegantly, *The vertue of the minde is not violated without the agreement of the will.* And it is effectuall, the same Father saith thus, *The comandement that saith, thou shalt not kill; because it saith not as the ninth commandement, Thou shalt not beare false witnesse against thy neighbour, understandeth himselfe. Thou shalt not kill thy selfe.* He saith moreouer that if the law had said more fully, *Thou shalt not kill thy neighbour*; yet in such a forme it had not exempted a mans owne selfe. Because the rule of louing my neighbour, chiefly & first of all, includeth my selfe. For the thigh is neerer than the knee: and I my selfe am the nigheſt neighbour to my selfe. Neither by the law of nature written in our hearts; neither by the law of God written in Tables: is a man bound to loue his neighbour aboue himselfe.

Auguſt. lib. 1. de ciuit. Dei. Virtus animi ſine conſenſu voluntatis non violatur.

Aug. de ciuit. Dei. cap. 20.

Heus tu ipſemet proximus ſum mihi.

And so the conclusion is of vndeniable consequence, *Thou shalt not kill another; therefore much lesse thine owne selfe.* Neither doth hee that murthereth himselfe, murther any but a man. [m] *I will require your blood at the hand of euery beast; and at the hand of man, I will require the life of man.* But euery man is nigher to himselfe, than his brother is. The name of a *Brother* in the Latine language, is *Frater*, which is as much to say, as *almost the other.* And the saying is, *Thy friend is thy second selfe.* *Aquinas* by these reasons, proueth it vnlawfull for a man to kill himselfe. 1. Such are euill by nature, in that they want the law of charitie, by which euery one is bound to loue himselfe. Death is the maine enemie to nature; and life is the blessing of God, the promise annexed to the fift commandement. 2. Euery man

m Gen. 9. 5.

Frater enim dicitur quasi sere alter. Et amicus quasi alter ipse.

man is a part of the communion of mankinde. And therefore he is iniurious to the common wealth, who depriueth the same of any member or subiect thereof. 3. Life is the gift of God, and in his power alone, whose voice it is, *I kill, and I giue life.* [n] The Iaylour at *Philippos* when hee saw the prison doores open, drew out his sword and would haue slaine himselfe. But *Paul* cried with a loud voice, saying, *Doe thy selfe no harme.* The Prophets and Apostles in their extremes, made their prayers and patience their refuge; they would by no meanes bee their owne executioners. *Ierome* writing of the death of *Blessilla*, sets this note vpon her head, in the person of God; *I will haue none of those soules, which against my will depart out of their bodies.* And such as doe in such manner, he doubteth not to tearme

[n] Act. 16. 27.

Hieron. Non recipio tales animas, quæ me nolente exeunt e corpore.

Martyres stultiæ philosophiæ.

them, *The Martyrs of foolish Philosophy*. And he regulateth and vmpreth the case, thus, *It is not for vs to runne vpon our death: but when it is inflicted by others, not vnwillingly to entertaine it.* *Augustine* disputeth against such thus, *When a man kils himselfe, he either killeth an innocent, and so is guilty of innocent bloud; or a hurtfull man which is also vnlawfull for him to doe: in as much as he is not to be his owne iudge, and he giueth not space of repentance to himselfe.* God hath set Iudges and Magistrates ouer his people, so that no man in his priuate will, may bereaue any man of his life: so he may not by killing himselfe be an intruder into anothers office. Our lawes well doe prouide, that he that shall endeuour to murther himselfe, albeit hee recouer, shall not so escape, but shall die for it. And if vpon a wound giuen to himselfe, hee shall

Non est nostrum mortem accipere, sed illatam ab alijs libenter accipere.
Aug. lib. 1. de Ciu. Dei. cap. 1.

shall miscarry, he shall be branded with infamy, and perpetuall contempt. Nature it selfe teacheth vs, that our liues, goods, and good names, and whatsoeuer the good gifts of God, are tenderly to be preserued, & not profusely to be expēded; for no man hateth his owne flesh, but fostereth it. It is *Socrates* his dispute in *Plato*, that sithens we are in this station of our life by God, and man is Gods bond-seruant, hee is not without his passport, to goe out of this standing, which is his life. *Cicero* in his book stiled *Cato Maior*, or of *old age*, saith that *Pythagoras* was of the selfe same opinion. And in his Fragments of the common-wealth, *Scipio* entreateth his nephew, not to depart this life, before God shall call him. *Celius* noteth it, to be the maner of the *Athenians*, that the man that shall contriue his owne death, should

Plato in phædone

Celius in antiquis actionibus.

haue his hand, the inſtrument thereof, chopt off, and buried a part by it ſelfe from the body. *Seneca* determineth, that the man who ſlayeth himſelfe, ſhould in regard of ſe-maner be debarred buriall: his reaſon is irrefragable, and it is this, becauſe there is ſmall hope that he will ſpare others, that will not ſpare himſelfe. The *Thebans* repuſed him no better than a hangman, that was his owne executioner. But there be diuers inuoluntary murthers; 1. As when lunaticke perſons in their lunacie doe themſelues to death; and there the blame is to be giuen to the remiſneſſe of ſuch as had the ouerſight of them, and kept them no better. 2. As when by chance, intending another thing, by dag or dagger, ſtriketh himſelfe and dieth; or vnawares drinketh downe poiſon, in ſtead of a potion, or taketh phyſicke of an

Em-

Empericke, who kill men down right, to get themselues experience; or powreth in wine freely, when he is in his hot ague, not knowing what hee doth. But such are more in blame, who contrary to the aduice of their Physitians, drinke out of capable cups, and gurmundize beyond all measure, and sicken and die of surfetting. For wee might liue longer, were it not for broad chargers that hinder it. 3. As such who in an idlenesse will climbe high and steepe places, or without any need inforcing it, put themselues vpon apparent perils. As also all such, who by incontinent and intemperate courses, waste nature, and mispend the state of their bodies; as they that stab themselues through despaire, and sense of their sins. Now it shall behoue all such to vnderstand and consider, that herein the deuill is a doer, who

Prohibent grandes patinæ.

was

was a murtherer from the beginning. 2. To powre forth their spirits vnto God, while he may be found: that they might not bee led into temptation. 3. To turne ouer the Bible often and much, to heare godly Sermons with all diligence, to auoid solitarinesse, and to put themselues into good company, to seeke after comfort, and to resort to publique prayer. In the meane while, I will not presume to determine of such, who in any of these cases runne vpon their death. For inasmuch as his iudgements are a great depth, past our finding out; and we are ignorant vpon what intent such an act was committed, and the party may repent at the last gaspe: I forbeare to censure him, and shall rather in charitable wise disallow the examples of such men, than doubt of their saluation. If we shall adiudge all such to hell, who haue

died

died in this sort; how many examples haue we in the first persecutions of the Church, of men and women who are famous in the bookes of worthy writers; and for all this, haue their iust praises in their stories? What shall we thinke of those young men, who being sought for to performe sacrifice to the idols of the heathen, haue throwne downe themselues headlong from rockes and garrets, and so haue finished their liues, chusing rather to die than to liue, to be defiled with such abominations? What shall I say of those virgins of *Antioch*, who to auoid the tincture of idolatry; through the aduice of their mother drowned themselues? What shall I determine of other two sisters, whom *Eusebius* mentioneth, who on the like occasion threw themselues into the sea? Another sutable example we reade of in *Nicephorus*, of

Euseb. Hist. eccles. lib. 8.

Niceph. l. 7. c. 33.

of another virgine whom *Hierome* called *Bleſſilla Dorrachina*, who to ſaue her virginity, fained her ſelfe a witch; and ſo couenanting with the yong man, who endeuoured to deflowre her, did beare him in hand that ſhee would giue him an herbe, which ſhould ſaue him harmeleſſe againſt all weapons: and ſo trying the concluſion on her ſelfe, laid the herbe vpon her owne throat, bidding him ſmite, and vpon the blow ſhe died. Hereunto we may adioyne the like memorable ſtory of *Sophronia*, a Matron of *Rome*, who when as *Maxentius* the tyrant offered to abuſe her, and ſaw her huſband more ſlacke than in ſuch a caſe he ought to haue beene, intreating them that were ſent for her, to tarry a time that ſhee might make her ſelfe ready, conuaied her ſelfe into her chamber, where with a weapon thruſt into her breſt, ſhee fized

downe

downe and died. Finally, where is the man that will except against *Achetes*, who biting off his tongue, did spit it on the harlots face.

The Collect.

O Lord, in the despaire of thy mercy, through the number of my sinnes without number, whereby my soule within mee is desolate; and through the intolerable torments that I endure, in this my violent disease and sicknesse, whereby my soule is so disquieted within mee, as it refuseth comfort; I am apt to chuse rather to strangle my selfe, than to bee any longer in my bones. Nature within mee is too weake to withstand the force and fury of my assault. To whom then shall I flee for succour but to thee? O Lord, of thy goodnesse gird me with thy strength, that I may bee able to stand against the enemy when he commeth

meth in the gate: O Lord make haſte to helpe mee, for vaine is the helpe of man. Thy Name, O Lord, is anſwerable to the nature of *Sampſons* riddle; ſweetly ſtrong, and ſtrongly ſweet; ſtrong for mee, ſweet to mee: There is hony in the Lion, and mercy in the ſtrong God of my ſaluation. I looked on my right hand, & there was none to comfort me, & no man cared for my ſoule. It is time therefore that thou ſhouldeſt haue mercy vpon mee, yea the time is come. Thou art my hope and portion in the land of the liuing. Giue mee grace to doe what thou commandeſt: and command me what thou wilt. Leaue mee not in deſpaire, but comfort me with thy free Spirit: aſſwage my paines, and lay no more vpon me than I am able to beare. Let thy tender mercies which haue euer been of old, be my comforters in my bed of ſickneſſe: that

the

the bones which thou hast broken may reioyce. Heare me, O King of heauen, now I will call vpon thee: & giue me not now ouer at the point of death. Thou art hee that hast preserued mee from my youth hitherto: and though thou shouldest kil me, I wil put my trust in thee: yea, my trust shall be in thy tender mercies, O Lord, for euer and euer.

CHAP. XVI.

That the sicke man is to vse lawfull meanes for his recouery: and what meanes he must vse.

THough the Lord be able to doe what hee will without means, yet we must not look for any help without them. Wherfore *Naaman* the *Syrian* was willed by *Elisha* the man of God [o] to wash him seuen times in *Iordan*: though there was a God in Israel who could haue cured his leprosie [p] but with a word speaking;

[o] 2 King. 5. 10.

[p] Matth 8.8.

speaking; as the Centurion in the Gospell acknowledged. Although *Ezechias* had word before, that he should liue fifteene yeeres longer, yet he was willed ¶ *To take a lumpe of dry figs*, & to lay it to his plague-sore for his recouery. ‡ The blinde man was commanded by Christ to wash himselfe in the Poole of *Siloam*, to obtaine his sight, though he had made him before a plaister of his owne spittle tempered with clay, and had anointed his eyes with it. In sicknesse and diseases, although help commeth from the most high, yet we are aduised *to honour the Physitian for necessities sake, and the Apothecarie that made the medicine.* Now the meanes for the preseruing of life is Physicke, which howsoeuer some slight, and vterly despise, yet it is to be accoũted as an ordinance and blessing that commeth from the Lord. § *The Lord hath created medi-*

¶ 2 King. 20.

‡ Ioh. 9. 7.

§ Eccles. 4.

medicines of the earth, and hee that is wise will not abhorre them. For as S^t. *Basil* saith, *As euery Art is ordained of God for vs to help natures weakneſſe; as tillage, building, weauing: ſo is phyſicke likewiſe.* The Scriptures in ſundry places giue conſent thereunto: [t]When it pleaſed God to heale the ſores of *Ezechias* by the outward meanes of a lumpe of dry figs applied to the Byle, and hee was cured. Indeed the cure was ſomewhat maruellous, becauſe he was made whole in two or three dayes, and the third day hee went vp to the Temple: yet the bunch of figs was a naturall and ordinary medicine, ſeruing to ſoften and ripen tumours or ſwellings in the fleſh. [u] And the *Samaritan* in the Goſpell is commended for the binding vp, and the effuſion of wine and oyle into the wounds of the man that lay wounded betweene *Hieruſalem* and

[t] 2 King. 20. 7.

Galen. lib. 2. de art. curat. cap. 7.

[u] Luk. 10. 34.

and *Iericho*. Now this action of his, was a right practise of physicke; for wine serueth to cleanse a wound, and to ease the paine within: and oyle serueth to supple the flesh, and to asswage the anguish of the sore without. And *Isaiah* seemeth to commend this physicke, where he saith, * *From the sole of the foot, to the crowne of the head, there is nothing whole therein, but wounds, swellings, and sores full of corruption: they haue not beene wrapped, or bound vp, nor mollified with oyle.* And wheras God did not command *Circumcision* of children, before the eight day; hee obserued therein, a rule of physicke considered of in all ages. For the life of the childe is very vncertaine for the first seuen dayes, as wee may perceiue by the example of the childe which *Dauid* had by *Bethsheba*, which died the seuenth day. And vpon the same

Valla de sacra Philoseph. cap. 8.

* Isai. 1. 6.

same ground, the heathen men vsed not to name their children before the eight day.

But albeit the vse of physicke be holy, yet euery Physitian can no more heale, than euery Orator can perswade: for either through our sinnes which oftentimes call for a sharper rod, or by meanes of our distrust, as being more affianced in Physians than in God: or by reason of the carelesnesse, and vnskilfulnesse of the younger Physitians, of whom *Plinie* saith, *They kill men to get experience.* And such as *Seneca* noteth with his inkehorne, *They are very busie to cast men away*, in whom this old prouerbe is fulfilled, *All their titles, pretences, promises, are health, health: but their drugs and receits poyson.* Run we therefore such a course, as may procure a blessing to our physicke, and health vnto our persons. 1. Let vs acknowledge our

Ouid. lib. 2. de Pont. *Non est in medico, semper relaxetur vt æger.*

Interdum docta plus valet arte malum.

Experimenta per mortes agunt.

Officiosissimè multos occidunt.

Tituli pharmaca habent: pixides venena.

our sinnes, and seriously repent vs of the same. 2. Call we vpon God for the forgiuenesse of them. 3 Desire wee of him the recouery of our health, so it seemeth good to him, and it shall tend to our good. 4. Let vs distribute to the poore, and bee rich and plenteous in good workes as ability may permit. 5. Then at last, send we for the Doctor, and in religious manner take the physicke he prescribeth vs. 6 But especially take wee heed, that wee vse not the counsell of many Physitians, or much physicke at once: for to listen to many of them, and to follow their various directions, is nothing else but to accumulate our passions. And be-

Ambros. in Psal. 130. cause as *Ambrose* saith, *He that shall addict himselfe to those Doctors, must deny himselfe: to liue medicably, is to liue miserably.* And many by wofull experience finde verified in themselues,

selues, the inscription engrauen vpon the tombe of *Hadrian* the Emperour, who had followed physicke too much: *The company of Physitians slew Cæsar downe-right.* 7. Finally after all things thus performed, leaue wee the successe and consequence to God; and as gracious children nestle we our selues in the good will of our heauenly Father towards vs, as Doues doe in the holes of rockes: who shall with *Ezechias* minister all necessaries both to soule and body. But if we shall proceed after an inuerse order, [x] and either with *Ahasia* runne for Oracle vnto *Beelzebub*; [a] or with *Asa* repose all our confidence in Physitians; by treading in their steps, take heed lest wee bee chastised with their stripes. The summe of all is this, according as Saint *Basil* admonisheth vs, *That wee neither despise the Art, or trust it ouer-much. But as we vse husbandrie,*

Turba Medicorum perdidit Cæsare.

[x] 2 Chro. 16. 12.

[a] 2 King. 1. 2.

bandrie, looke vpon God who giueth the increase. And wee learn the gouernment to the master of the ship, & we pray to God to saue vs from shipwracke: so we call vpon the Physitian, when there is reason for it, but in hope toward God wee will anckor our selues.

Now in any case make wee choise of the Physitians wee are to vse, the best for skill and faithfulnesse we may finde, and of such as are noted to bee of good conscience, religion and conuersation, that God may blesse their endeuours the better. For as in other callings, so in this, there bee many abuses very preiudiciall both to life and health. Some looke no farther than the vrinall; but this rather harmeth than healeth, killeth than cureth: for the vrine oft deceiueth, and therefore it is not safe to take iudgement by that. For the water of him that is sick of a pestilentiall

feauer

feuer, euen vnto death, lookes for substance and colour, as the water of an healthfull and sound body. And so doth the water of them that are sicke of a quartaine, or of any other intermitting feuer; specially if they vsed good diet from the beginning. As also of them that haue the pluraſie, or the inflammation of the lungs, or the Squinancy, oftentimes when they are neere death. Now then considering the waters of such as are at the point to die, appeare as the vrines of whole and sound men: one and the same vrine may fore-signifie both life and death, and be a signe of diuers, yea of contrary diseases. A thin, crude, and pale vrine in them that bee in health, is a token of want of disgestion; but in them that are sicke of a sharpe or burning ague, it betokens the phrenzie, and is a certaine signe of death. Againe, others there

be which giue no phyſicke at any time, or vſe no phleborome without the direction of *iudiciall Aſtrologie*. But if they ſhall alwayes obſerue this order, they ſhall murder many: for put the caſe that a man full bodied, or is taken with the pluriſie, the moone being in *Leo*, what muſt be done? The learned in this ſchoole ſay, that he muſt be preſently let bloud: but by *Aſtrology*, a ſtay muſt be made till the Moone bee remoued from *Leo* the houſe of the Sun. But by that time the impoſtume will bee ſo much increaſed by the gathering together of the humours, as it can neither bee diſſolued or ripened; and ſo by this meanes the ſicke party, through want of helpe in time, ſhall either die through inflammation, or by the conſumption of the lungs. Againe, when a man is ſicke of the Squinancie, or of the feauer called Synacan,

the

the Moone then being in the malignant aſpects, with any of the infortunate Planets, (as *Aſtrologians* vſe to ſpeake) if letting of bloud be deferred, til the Moone be freed from the foreſaid aſpects, the party dieth in the meane ſeaſon. Therefore they are farre wide that miniſter purgations, and let bloud no otherwiſe, than they are counſelled by the inſtitution of the ſtarres. Whereas it is a better courſe to conſider the matter of the diſeaſe, with the diſpoſition and ripening thereof. Theſe things expended, it ſhall ſtand a man in hand to be as carefull of his choice of a Phyſitian for his health; as hee would bee of a Lawyer for his ſuits; and of a Preacher for his ſoule.

Thus the vſe of Phyſicke is holy, remiſſion of ſinnes being firſt craued, and our confidence repoſed onely vpon God, and not vpon the meanes. *And*

Mat. 9. 2. *loe they brought vnto him a man ſicke of the palſie, lying on a bed. And Ieſus ſeeing their faith, ſaid to the ſicke of the palſie, ariſe, take vp thy bed and walke. After that Ieſus found him in the Temple, and ſaid vnto him, behold thou art made whole, ſinne no more, leſt a worſe thing come vnto thee.* [c] *And Aſa in the nine and thirtieth yeere of his reigne, was diſeaſed in his feet, and his diſeaſe was extreme: yet hee ſought not to the Lord in his diſeaſe, but to the Phyſitians.*

c 2 Chron. 16. 12.

Moreouer, bee wee here forewarned that we ſhunne the vſe of vnlawfull meanes, for the recouery of health. *I had rather be alwaies ſicke, than to be ſaued by ſuch a ſalue.* Of this kinde are all charmes, or ſpells, Charactars, and figures, either in paper, wood, or wax, all Annulets, and Ligatures, which wee hang about the necke, or the parts of the body; vnleſſe good natu-

Malo ſemper ægrotare, quam tali remedio conualeſcere.

natural reason be the ground. As white Piony hanged about the necke is good against the falling sickneſſe; and wolfes dung applied to the body, is good against the chollicke, not by any inchantment, but by an inward vertue. Otherwiſe they are all vaine and ſuperſtitious, becauſe neither by creation, nor by any ordinance in Gods word, haue they any power to cure a bodily diſeaſe; for words can doe no more than repreſent; and yet nenertheleſſe, theſe vnlawfull and abſurd meanes are more vſed, and in more requeſt among the people, than skilfull and good phyſicke. But it ſtandeth all men greatly in hand, in no wiſe to ſeeke forth after enchanters, and ſorcerers, which are indeed but witches, and wizards, though they be cõmonly called *Cunning men, Cunning women*, It were better for a man to die of his ſickneſſe, than to ſeeke

Galen. lib. 6. & 10. de ſimp. Medic.

recouery by such wicked persons.[d] *For if any turne after such as worke with spirits, and after Sooth-sayers, to goe whoring after them, the Lord will set his face against them, and will cut them off from among his people,* When *Ahazia* was sicke, hee sent to *Baalzebub* the God of *Ekron*, to know whether hee should recouer or no. As the messengers were going, the Prophet *Elias* met them, and said, [e] *Goe and returne to the King which sent you, and say vnto him, thus saith the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baalzebub the God of Ekron? Therefore thou shalt not come downe from thy bed on which thou art gone vp, but shalt die the death.* And thus much of the meanes of health.

[d] Leuit. 20.6.

[e] 2 King. 1.6.

Now followeth the manner of vsing the meanes; concerning which, three rules must be

be followed. 1. First, hee that is to enter vpon physicke, must not only prepare his body, as Physitians doe prescribe; but he must also prepare his soule, by humbling himselfe vnder the mighty hand of God, in his sicknesse for his sinnes; calling vpon God, by holy prayer, for the forgiuenesse of them, before any physicke come into his body. Now that this course is to bee taken, appeareth plainly in this; that sicknesses spring from our sinnes, as from a roote, which should first of all bee stocked vp, that the branches might more easily die. And therefore *Asa* commended for many things else, is blamed for this by the holy Ghost. [f] *That hee sought not the Lord, but to Physitians, and put his trust in them.* Oftentimes it comes to passe that diseases curable in themselues, are made incura-

[f] 2 Chron. 16. 12.

ble, by the ſinnes and impenitency of the party; and therefore the beſt way is, for them that would haue eaſe, when God beginnes to correct them by ſickneſſe, then alſo to beginne to humble themſelues for all their ſinnes, and to turne to God. 2. The ſecond rule is, that when wee haue prepared our ſelues, and are about to vſe phyſicke; wee muſt conſecrate it by the word of God and prayer, as we doe our meat and drinke. For the word muſt bee our warrant, that the phyſicke preſcribed is lawfull and good; and by prayer we muſt procure a bleſſing vpon it, § *For it is ſanctified by the word of God, and prayer.* 3. The third rule is, to conſider aright, of the proper end and vſe of Phyſicke; not to thinke that phyſicke can ſtop the courſe of nature, by way of preuention of ſickneſſe or death; but ſerueth to produce the

§ 1 Tim. 4. 3.

the life of man, to his naturall period.

The Collect.

O Lord God, Creator and preseruer of all mankinde, though thou hast appointed all men once to die, yet thou hast ordained meanes to lengthen out our life, by the vse of medicines, to heale our sicknesse. Giue vs grace therefore to praise thy name for the same, and to vse them soberly, and in thy feare; not to trust in them, but in thee only that gaueſt them. Sanctifie the vse of them to vs, and vs to thee. And to thy name be the praise now and for euer.

Chap. XVII.

That the sicke man is to reconcile himselfe to his neighbour, whom he hath offended, before he die.

HAuing intreated of such duties, as haue relation, 1. To God. 2. To the sicke mans owne person. 3. We proceed to third and last duty, which he oweth to his neighbour. And here first I would wish him before his departure, to reconcile himselfe to his neighbour, whom formerly hee hath any way harmed. For this duty is more than necessary, and therefore not to be delayed. There is no man that liueth, but some time or other trespasseth against his brother. It is a wonder that a man should walke in the raine and not bee wet; to keepe in a mill or cole house, and not to be spot-

Hieron. ad Furium. Fieri non potest vt absque morsu hominum, vitae ipsius curriculi quis pertranseat.

ſpotted with white or blacke. Among the beſt of the bunch, many and diuers cauſes of differences doe occurre, which muſt be taken vp in time and intercepted. Examples of diſſentions and contentions, yea among the worthieſt are obuious vnto vs. [h] What a heauy coyle was there betweene *Abraham* and *Lot*, about their ſheepes gate; but the ſtrife was ſtinted by *Abrahams* moderation, and reconciliation which he ſought. [i] The like happened betweene *Laban* and *Iacob*; *Laban* could not afford *Iacob* a good looke; yet by communing and couenanting together, they were reconciled the one to the other. [k] The hatred was ſuch *Eſau* haboured in his heart againſt *Iacob*, as he was at a reſolution to haue ſtabbed him. [l] But *Iacob* ſo ſubmiſſely ſought his good will, as atonement was made, and they became

[h] Gen. 13. 7, 8.

[i] Gen. 31. 2.

[k] Gen. 27. 41.

[l] Gen. 33. 4

[m] Luk. 22. 24. came good friends. [m] There was also a strife among the disciples, which of them should be the

[n] Mat. 20. 24. greatest. [n] And the ten were in indignation against the two

[o] Galat. 2. 11. brethren. [o] *Paul* with *Peter*,

[p] Act. 25. 39. [p] *Paul* and *Barnabas*, *Augustine* and *Hierome*, *Basil* and *Eusebius*, *Cyren* and *Theodoret*, and *John* of *Antioch* with the Fathers of the *Nicene* counsell; whose bills of complaint the godly Emperour commanded to be burnt, & by this way of his reconciled them together. *Christ hath cõmanded that he that wil obtaine pardon, should pardon his brother.* Well hath *Chrysostome* said, *No man betweene two that are enemies, can be a faithfull friend to both; yea God himselfe is no friend to the faithful, so long as they thẽselues remaine enemies.* The *Romans* built a temple to *Concord*, that by sacrifices performed in the same, all discord and disagreement

Christus præcepit, vt qui veniam impetrare cupiendo, ipse veniam det.

ment might bee laid aſide. No ſacrifice, ſeruice, prayer, almes, can pleaſe God, that proceed not from a quiet and reconciled minde. God (ſaith *Chryſoſtome*) more regardeth the concord of the faithfull, to mans benefit; than rewards offered him to his owne honour. ¶ *When ye ſtand praying, forgiue, if ye haue ought againſt any, that your Father alſo which is in heauen may forgiue you your treſpaſſes.* But who muſt be the firſt in this action of reconciliation? Surely, the delinquent, the offending party. This is *Auguſtines* iudgement, where he ſaith, *Hee that firſt gaue the matter of offence, let him firſt make amends.* And ſo it is *Chryſoſtomes* opinion, who ſaith, *If wee haue harmed our brother any way, then hee hath cauſe againſt vs: and wee againſt him, if hee hath wronged vs: in which caſe thou ſhalt not need to proceed to reconcilement,* ¶ Mar. 11. 25.

cilement. For thou shalt not need to require it of him that hath done thee the iniury: but thou shalt onely remit him, as thou wouldest the Lord should remit thee that euill thou hast committed. If thou hast offended thy neighbour in thought, in thought be reconciled to him: If by words, by words: If by deeds, by deeds. For thou shalt not make amends without deeds, whom thou hast violated by deeds. Wherefore ingenuously confesse thy fault, aske forgiuenesse at his hands, and say [r] *I repent:* and recompence the harme thou hast done him, whether in body, goods, or good name: howsoeuer, as God hath commanded thee, *Exod.* 21. 28. *Leuit.* 6. 5. *Numb.* 5. 7. By the example of *Zacheus*, [s] *If I haue taken any thing from any man by forged cauillation, I restore fourefold.* I wish they would more carefully consider this with themselues, that are so slacke

[r] Luk. 17. 4.

[s] Luk. 19. 8.

slacke and obdurate of this duty; who are of such inflexibility, as a rasor would sooner cut a whetstone, than any reason alter their resolution. So as though themselues be the originall of the offence, yet they had rather accumulate more displeasures, than diminish the former. In such the Deuill is the Authour and Abettor of all these brawles and broiles, and the bellowes it selfe that blow these coales: so as he with-holdeth them from acknowledgement of their offences offered; deiecting their eyes, that they might not behold them; shutting their mouthes, that they might not confesse them, and intreat forgiuenesse of them; manacling their hands, that they might not performe agreeable satisfaction. But let all such know, that so long the Lord shall shut in his louing kindnes in displeasure against them:

as

as they shall continue thus inexorable against their neighbour. What is therefore required at their hands, that haue to doe with such refractary fellowes? Shall that powre a bowle of water vpon their spirits to quench them? Or detaine them from Prayers, Sermons, and the seruice of God? Our Lord forbid it. Nay, they shall obserue, 1. The course and processe prescribed them by God; [t] *If thy brother shall trespasse against thee, goe and tell him his fault betweene thee and him alone, &c.* 2. They shall retaine a tender minde ready to forgiue, and to doe good to such as hate them. [u] *Doe good to them that hate you: and pray for them that persecute you.* [x] *And ouercome euill with good.* *Cæsar* would not auenge himselfe of *Catullus*, who had diuulged inuectiue verses against him, full of virulency. *Cato* would not seeke to crie

[t] Mat.18.15,16

[u] Matth.5.44.

[x] Rom.12.21.

quit-

quittance with *Lentulus*, who teared his robe from his backe, scratched his face, and disgraced him in all manner of indignity: but wrapt vp all in silence, and patiently passed by all these inhumanities. *Chrysostome* reporteth of *Constantine* the great, how when word was brought him, that a company of rascals had demolished his image, broken the head of it, mangled the face: moued his hand to his head, and not without a smile, answered thus; *I cannot so thinke. To loue our enemies, it is a great taske for vs in this world: but the reward shall be greater in the world to come.* 3. They shall pray for their enemies, as Christ hath taught them by his owne example, [x] *Father forgiue them, for they know not what they doe.* And so Saint *Steuen* ensampleth them, [a] *Lord lay not this sin vnto their charge.* And truly as *Gregorie* saith, *Those prayers are most*

August. Diligere inimicos, grandis est labor in hoc sæculo sed grandis, but præmium in futuro.

[x] Luk. 23. 34

[a] Act. 7. 60

Greg. Illæ preces sunt euidentes quæ promissis fundantur.

most of force that are powred forth on the behalfe of our enemies. 4. And sometimes they shall seeke reconciliation at the delinquents hand, by the example of *Aristippus*, who besought *Æschenes* that was the trespasser, that peace might be between them. For so hee shall haue the aduantage as *Chrysostome* saith, *If the party offended, shall first seeke the offender, he shall obtaine a double crowne: one that he was harmed; the other, that hee first intreated.* 5. Finally, if any bee bitterly affected, let vs relinquish such offenders to God, and to the iudgement to come; who shall take the matter into his hand, and iudge righteouslie.

Plutarch. lib. de Inacohib.

On the contrary side, we are to learne what bee the duties of the offended parties: namely, not to behaue themselues frowardly with such as humble themselues to them, but to admit

mit of a friendly conclusion, to accept of equall conditions, and to discharge their heart of all displeasure. [b] *If thy brother trespasse against thee, rebuke him: and if hee repent, forgiue him:* Of this we haue examples, [c] in *Ioseph* towards his brethren; [d] in *Dauid* towards *Saul*, [e] and towards *Nabal*. In fine, on both sides let Saint *Bernards* rule goe currant, *Let him bee humble to aske, and the other pliable to grant pardon; and so the members shall be in peace.* Yet this facility shall not let, but that the offended party may somewhat argue the offender, and lay before him the things that he hath done: [f] As *Iacob* did to *Laban*, [g] *Ioseph* to his brethren. Where notwithstanding, a moderate exaggeration is required, void of the gall of bitternesse, and accompanied with equity and humanity. Touching which, thou hast golden rules giuen thee

[b] Luk 17.3.

[c] Gen. 50.18.

[d] 1 Sam. 18.9.

[e] 1 Sam. 25.33.

Bernard Sit ille humilis ad petendum veniam; tu facilis ad dandam, & sic membra erunt in pace.

[f] Gen. 31.36.

[g] Gen. 45.4 &c.

[h] Eccles. 9.13. thee by *Syracides*, [h] *Reprone a friend lest he doe euill: and if he haue done it, that hee doe it no more, &c.* [i] *As the vapour and smoake of the chimney goeth before the fire: so euill words, rebukes, and threatnings, goe before bloud-shedding, &c.* But here me thinke I heare the grieued party come in with his exceptions, thus muttering betweene his teeth; I cannot cary such an easie minde, so to slight offences, and passe by them. S^t. *Augustine* answereth for mee, *A man may say to mee, I cannot watch and pray, I cannot fast; but can he say, I cannot loue. A man may tell me, I cannot forsake all I haue, and diuide it among the poore, and serue God in a Monastery: but can hee say, I cannot loue? If thou tellest me, thou canst not forbeare wine, or delicate fare, I easily beleeue thee: but if thou saiest neuer so much I cannot be fauourable to such as shall of-*

[i] Eccles. 28. 24.

fend

send me, I beleeue thee not a whit. Not from the wine cellar, but from the promptuary of the heart, thou art willed to minister this almes, that by the way of life, thou maiest passe to an eternall countrey.

2. Next thou tellest mee, how great the wrongs bee that haue beene done thee; so great, as by no meanes thou canst forgiue them; so horrible, as they are intolerable. And here againe I answer thee by S^t. *Augustine*, *Tell me, O thou Christian, Hast thou committed any sins against God? Thou sayest, I haue: I pray thee tell me which is the greatest, and manifoldest sinne; whether that which thou hast designed against God, or that which man hath committed against thee. Doest thou heed that which man hath done to thee? and neglectest that which thou hast done to God? If thou shalt throughly examine thine owne conscience, thy sins are greater and more, which thou hast*

haſt committed againſt God, than they bee which thy brother hath performed againſt thee. Now with what face canſt thou deſire of God, hee would forgiue thee much: when thou wilt not yeelde to remit a little? In the condition betweene God and man, there is no proportion. Thou forgiueſt thy fellow ſeruant; but God forgiueth thee, who art ſimply his ſeruant and no better. As thou forgiueſt, ſo thou haſt need againe to be forgiuen: but God hath no need at all of any of thy forgiuenesse: but he may ſay to thee as *Dauid* ſaid to the King, *Keepe thy rewards to thy ſelfe, and giue thy gifts to another.* Thou forgiueſt a definite debt, but God an infinite, decreeing a proſcription of thy wife and children, and an exact of all thou haſt, for the payment of thy debts. Thus by an incredible mercy, he would call thee to a certaine pity. 3. Thou ſur-

ioyneſt

ioyneſt againe, that thy neighbour hath offended thee not once, but often, and ſo often, as thou canſt not forgiue him. And here againe I place *Auguſtine* in my roome to ſpeake for me; *If Chriſt hath forgiuen thee thy ſins ſeuenty times ſeuen times, and now will no more; if he hath pardoned thee all thy life time hitherto, and hath denied to goe further: ſet thou thy ſelfe theſe bounds alſo, and there ſtay. Learne thou therefore often to forgiue, and to let goe diſpleaſure.* It was *Peters* interrogation put vp to Chriſt, [k] *Lord how often ſhall my brother ſinne againſt me, and I forgiue him? till ſeuen times?* belike hee was loath to forgiue him eight times. But Chriſt his anſwer is, *I ſay not vnto thee vntill ſeuen times:* but vntill *ſeuenty times ſeuen:* that is in *Hieromes* computation foure hundred and ninety times: that is, ſo often as it is

[k] Matth. 18. 21.

im-

impossible for one man to offend another. *Augustine* deliuereth as much in effect, where he questioneth the case thus, why doth not Christ speak of an hundred times eight, rather than seuenty times seuen? And his answer is, *because from Adam to Christ, are seuenty generations: Therefore as Christ forgaue the sinnes of all mankinde*, diuided into so many generations; so wee should forgiue all the offences committed against vs all our life long. 4. But thou sayest, I will not forgiue, but I will auenge my selfe of my enemy, and I will fulfill my desire vpon him. Here *Chrysostome* answereth, *If thou wilt reuenge, reuenge thy selfe on this maner: render good for euill, that so thou mayest make the malefactour thy debtor, and carry a notable victory away.* [1] *Vengeance is mine, I will repay, saith the Lord. The Lord is a sufficient arbiter of thy pati-*

[1] Rom. 12. 19. *Tertul. Satis idoneus patientiæ sequester est Deus: si iniurias deponet apud eum, vltor est.*

patience; if thou shalt commit thine iniuries vnto him, he will be the auenger of them. 5. But thou sayest, I will stay a while, I will not out of hand forgiue euery thing to euery one. *Augustine* to this answereth, *When at the length wilt thou finish the way? How long shall it be ere thou wilt listen vnto Christ? Thy aduersary is in the way it selfe, that is, in this mortall life. But what saith he? Agree with thine aduersarie quickly, while thou art with him in the way. Hast thou heard, beleeued, accorded? If thou hast discorded, accord, and bee at no further discord: when thou shalt end the way thou knowest not, but he knoweth it altogether.* 6. But thou sayest, I will forgiue him, but I will not forget him: he may come into my *Pater noster*, but hee shall neuer creepe into my *Creed*; but this is but *Satans* sophistrie. *Augustine* to this answereth, *Doe not say, I pardon*

him with my tongue, I pardon not him with my heart: for he knoweth what thou sayest: Man heareth thy voyce, the Lord beholdeth thy conscience. Thou doest better when thou criest not with thy mouth, and forgiuest in thine heart, than when thou flatterest with thy tongue, and art cruell in thine heart. 7. But thou sayest, I cannot forget him, can I root out of my memory the thing I know? *Chrysostome* answereth, *To be mindfull of an iniury, it is a new anger, or a fernent passion; but the force of it, a setled and froward malice.* And *Isidore* thus; *To keepe in remembrance receiued iniuries, betokeneth not a minde that is generous, but wicked and wretched.* 8. If thou shalt further demand, what shall I doe? He will giue but a deafe eare to all I can say, and when I haue perswaded all I can, I shall not perswade: To this *Augustine* answereth, *If thou hast be-*

sought

sought thy neighbour in an humble and true heart, and he will not forgiue thee, take thou no further care. Ye are both the seruants of one Master, of God, and his Son Iesus Christ. Call vpon God, and it will suffice. In the meane while, let such inflexible and inexorable men know what sentence the Court of heauen hath decreed against them, *Verily, verily, I say vnto thee, thou shalt not depart till thou hast paid the vttermost farthing.* Now is the time of the account to bee made one with another. *For there sins must be remitted, where sins are committed, &c.* For as *Augustine* teacheth, *In vaine doth a man after this body, pray; which whilest hee was in this body, hee neglected.*

Nazian. in orat. de laud. Cæsarij. Peccatorum remissio, vbi peccatorij commissio: hic non bis prompta medela, post autem clausa est omnis medicina salutis.

Aug. Frustra sibi homo post hoc corpus promittit, quod in hoc corpore comparare neglexit.

The Collect.

O Lord, while I call to remembrance thy tender mercies which haue beene euer

of old, how thou heareſt my prayers and pardoneſt all my ſinnes, more than the haires of my head in number, and heauier than a talent of lead for weight: I conſider that I am bound to forgiue my brother that treſpaſſeth againſt mee, though neuer ſo often and grieuouſly. Therefore Lord I forgiue him willingly and freely, as I would bee forgiuen of thee in the like maner. And Lord let me thy ſeruant depart in peace, in peace towards thee, Angels, and men: I let goe all diſpleaſure; and as I verily beleeue thou haſt forgiuen mee, ſo forgiue I all the world. Thou knoweſt Lord the ſecrets of my heart; O ſaue thy ſeruant that putteth his truſt in thee. Bee mercifull vnto my prayers that come not out of fained lips; and that for Ieſus Chriſt his ſake thy deare Son my onely Mediatour and Redeemer.

CHAP.

Chap. XVIII.

That the dying man, if hee bee a publike person, must prouide as much as in him lieth, for the good estate of his charge after his death.

THe second duty of the *Dying man*, that is in relation to his neighbour, in case he be in office, is to prouide as solicitously as hee can, for the future good estate, tranquillity and prosperity of the people vnder him. The Magistrate is to plant and settle true religion, and to enact and establish such wholesome lawes and discipline, as may most make to the administration of iustice and vertue, that hee may say of his city or common-wealth, as *Augustus* said of the City of *Rome, I found it made of bricke, but I leaue it made of marble*; that all poste-

Inueni lateritiã, marmoream reliqui.

rity may praise his doing, and
q say, *This hath that man done.*
Such a worthy and carefull Ma-
gistrate was *Moses*, who about
[m] Deut. 31. 2. the time of his death, [m] surro-
gated *Iosua* in his roome; seri-
ously charging him concerning
the cariage of himselfe towards
[n] Iosu. 24. the people. [n] And the like course
ran *Iosua* when hee was to die,
charging his people to bee reli-
[o] 1 Kin. 2. 1, 2, 3. gious and valorous. [o] So did
Dauid, nominating *Salomon*
his lawfull successour to the
Crowne, and gaue him his
charge, as well for matters of re-
ligion, as for ciuill affaires in his
Courts of iustice.

1. The Minister is to proiect all he can, for the continuance of the good estate of his Church vnder his prefecture, for the better propagation of the Gospel after his decease. This was *Peters* fore-sight and
[p] 2 Pet. 1. 15. prouision, [p] *I will endeuour alwayes, that ye also may be able to*

haue

haue remembrance of these things after my departure. For which cause, no lesse diligently hee instructed the ages to come by his Epistles, as hee did the people present by his Sermons, that so the worship and service of God might bee perpetuated in the world. And next the writings of the Apostles, it is difficult to expresse, how greatly posterity hath beene benefited by the painfull and learned works, which *Augustine, Ambrose, Hierome, Gregorie, Basil,* with many others, haue left behinde them. But while men haue more regarded personall succession, than the proper succession indeed, consisting in faith and doctrine; grieuous Wolues, not sparing the flocke, haue crept into the Church, and the apostasie ꝙ of which *Paul* speaketh, hath like a *Gangrene* ouer-spread the face of the Church.

ꝙ 2 Thess. 2. 3.

2. The master of a family must also doe his vttermost endeuour herein, to sow the seeds of religion and vertue, in the hearts of his children and household, that his sonnes may grow vp like young plants, and his daughters bee as the polished corners of the Temple. For this cause, *Abraham* receiued ample commendation from Gods owne mouth, and the gracious promise of the blessed seed that should come out of his loynes: [1] *For I know that Abraham will command his sons, and his household after him, that they keepe the way of the Lord, to doe righteousnesse and iudgement; that I may bring vpon Abraham all that I haue spoken vnto him.* What a carefull man was *Iob*, that his sons might not blaspheme and sin against God? [2] To which end hee sanctified them, and rose vp early in the morning and offered burnt offe-

[1] Gen. 18.19.

[2] Iob 1.5.

rings,

rings, according to the number of them all. The *Israelites* are commanded to instruct their children in the vse and end of the institution of the Passeouer. [t] *When your children shall aske you, what seruice is this you keep, then yee shall say, it is the sacrifice of the Lords Passeouer, which passed ouer the houses of the children of Israel in Ægypt, when hee smote the Ægyptians, and preserued our houses.* How industrious in this duty parents were in times of old, the Oddt telleth vs, [u] *We haue heard with our eares, O God, and our fathers in time past haue told vs, what thou hast done in their time of old.* Asaph prepareth his auditours to attention, while hee promiseth them to speake of great matters, which from hand to hand were deliuered by the Fathers to their posteritie: [x] *Which wee haue heard and knowne, and such as our fathers*

[t] Exod. 12. 26.

[u] Psal. 44. 1.

[x] Psal. 78. 3.

haue told vs, *That we should not hide them from the generation of the children to come.*

The Collect.

O Lord, who hast set mee ouer others, to rule and gouerne them; set my heart vpon thee, that I may traine them vp in all manner of vertue, and godlinesse of liuing; That so by my good example after my departure, they may proceed in thy waies, in which they haue bin brought vp from their youth. That they liuing in thy feare, may die in thy fauour, and bee numbred among thy Saints in thy eternall kingdome. Grant this grace, O deare Father, for *Iesus Christ* his sake, my Lord and only Sauiour.

Chap. XIX.

That the ſicke man is to make his laſt Will and Teſtament before his departure.

IT pertaineth to the office of the ſicke man, to whom God hath giuen any portion of worldly wealth, though but in a kinde of competency, ſo to diſpoſe of them while he liueth, as he may cut off all ſtriſes and contentions, in the claime that may bee made to them after his deceaſe. So did *Abraham*, who when hee was much ſtrucken in yeares, and knew that he had not long to liue, he made his laſt Will and Teſtament, and bequeathed ſundry legacies. So did *Iſaac*; and ſo did *Iacob* after him; in whoſe laſt Teſtaments, many worthy bleſſings were deliuered, and ſundry ſingular propheſies were pronounced,

nounced, concerning the future estate of their children. So Christ vpon the Crosse had a prouident respect vnto his mother, commending her to the care of the disciple whom he loued. And truly it is a matter of great consequence, for a man to haue his Will by him, as the speciall meanes to preuent most tedious and costly sutes of law. And this is no indifferent matter, as some suppose; who either for that they would not haue their wealth discouered, or else because they would smother and suppresse their pouertie, forbeare to make a Will.

Now a Will is to be made agreeable to the lawes of nature, and the rules of Gods Word, and the good and wholesome lawes of the kingdome and place wherein they liue, and whereof they be members. But the Will of God must bee the mea-

measuring Rod of the will of man. Therefore the Will which checketh any of these, is to be checked and reproued.

These premisses considered, I haue no skill of such, who haue so profusely concocted their estate, as when they die, they haue not a dodrant left behinde them to bequeath. Yea, which is worse, they haue plunged themselues into such a depth of debt, as there is no getting out; to the remediless vndoing of their poore widowes and orphans for euer. And they seeme to me no lesse strange, who are so gripple of the world, and are so wedded to the world, as to a wife, and they two are become one flesh; as it is a death to them to think of death, so long as they haue but a drop of bloud in their veines, or any little measure of marrow in their bones, though they be neuer so feeble and decrepit

crepit through age, as they die intestate, and so leaue their wiues and children to goe together by the eares, till the Lawyers haue licked vp all or the more part of their goods. Moreouer I am amazed in my muse at some, the very monsters of humane nature, who hoord vp such monies in walls, in vaults and caues of the earth, places vnknowne to any but to themselues, which they haue wretchedly gathered together, so as they neuer come to good. These verily bewray themselues what they are, as vtterly deuoid of all conscience, as they be of affection of nature. Now by this testamentary Legacion of our goods, we make as it were a resignation of such things receiued from Gods hand, to the vse of this present life. And thereby we witnesse to the world, that we account the day of our death to bee at hand,

Cumuli tumuli.

hand, and that we are to passe from the tiresome pilgrimage of the labours and sorrowes of this life, to our perpetuall rest; where no further vse is to bee had of this terrene and transitory pelfe and prouision that we make, to the wracke of our owne soules. And by this forward and cheerefull resignation, the minde is prepared, and made ready to die, before death seizeth vpon vs. And so wee shake off these secular cares, as *Paul* did the viper from his hand, and bid the world farewell; & so lay in time for our better estate in the world to come. Finally, by this meanes we cut off future brawles and broyles about questions of right, that none might intrude themselues into that which is anothers.

The Collect.

I Am stricken in yeares, and my body is weake, and I wait the

the time of my deliuerance out of this mortall life. My goods which thou haſt lent me, I beſtow vpon my wife and children thou haſt giuen me; the time being now at hand that I can vſe them no longer. I reſigne therefore life and liuing into thy hands, and looke vp to thee, the Father of the Spirit of all fleſh. And thus I take my farewell of all earthly things, looking to be an inheritour of thy eternall kingdome, purchaſed for me, in the hand of a Mediator, *Ieſus Chriſt* the righteous, in whom, and through whom, to thee with thy bleſſed ſpirit, be rendred all poſſible praiſes, now and for euermore.

CHAP.

Chap. XX.

That the ſicke man in his will, is firſt to diſpoſe of his ſoule, and to commend it to God.

THe ſicke man is moniſhed in the perſon of *Ezechias*, to ſet his houſe in order. Now to performe this in order, hee muſt firſt bequeath his ſoule to God, his body to the ground, his goods to the right owners. The ſoule in the firſt place is to be conſidered of, and commended to God, as all other things that are moſt precious, in a full aſſurance that hee is able and willing to keepe them. [x] *I am not aſhamed, for I know whom I haue beleeued: and I am perſwaded that hee is able to keepe that which I haue committed vnto him againſt that day.* Thus the cauſe why he cõmitted his ſoule, ſaluation, and all to God,

[x] 2 Tim. 1. 12.

was

was his faith in God that hee would safely keepe them. Saint *Peter* calleth vpon all Christians to bee like minded; [a] *Let them that suffer according to the will of God, commit the keeping of their soules to him in well doing, as vnto a faithfull Creator.* As one friend when hee dieth committeth to another in trust the dispose of all his goods, as to a faithfull executor; so let euery Christian man make God his executor, who is faithfulnesse it selfe. Thus Christ vpon the Crosse surrendred vp his soule into the hands of God: [b] *Father into thy hands I commend my spirit. And hauing said thus, he gaue vp the ghost.* So did Saint *Steuen*, saying, [c] *Lord Iesus receiue my spirit.* And thus *Dauid* in danger of death, vsed the like language, [d] *Into thy hands I commend my spirit; for thou hast redeemed mee, O Lord thou God of truth.* The same we must

[a] 1 Pet. 4. 19.

[b] Luk. 23. 46.

[c] Act. 7. 59.

[d] Psal. 31. 6.

must doe. Now to doe this aright, because it is difficult in it selfe, wee must fit our selues therunto, by vsing the meanes; 1. By duly considering, that God is the Creator of the spirits of all flesh, and so by way of necessary consequence, the preseruer of them: for the workman cannot but preserue the worke of his owne hands. No man is so carefull of any workmanship, as the Artificer and Craftsman himselfe. And shall not God bee much more carefull of the worke of his owne hands, than man can bee of his? [e] *O come let vs therefore worship, and fall downe, and kneele before the Lord our Maker: for he is the Lord our God, and we are the people of his pasture, and the sheepe of his hands.* And this is the motiue to this duty, prest by Saint *Peter*, before mentioned; [f] *That wee commit our selues to him*

[e] Psal 95.6,7.

[f] 1 Pet. 4.19.

him, in that respect, that hee is a faithfull Creator. 2. That wee vnquestionably perswade our selues, that God is our Father, that we are iustified, sanctified, and adopted by Christ. In which most holy faith, if wee shall edifie our selues, wee shall cheerefully commit our soules to his trust. For this was the reason that put on Christ to bequeath his soule to God, for that he was his Father. 3. The continued experience wee haue of Gods loue, in the tender preseruation of vs, is a principall spurre to pricke vs on in this way. So it was to *Dauid*, who

§ Psal. 31. 6. having said, § *Into thy hands I commend my spirit*; hee subioyneth the materiall motiue thereunto, *for thou hast redeemed me.*

The time to commend our soules to God is; 1. When any trouble or danger takes hold of vs. So did *Dauid* in the place before named, when through the

the snares that *Saul* laid for him, he was in perill of life, and had none whom hee might trust. As also in the time of a siege laid to a city; or in a combustion, at what time whosoeuer hath money, place, iewels, or any thing else of speciall worth, if hee may haue time, hee will conuey them from the place. 2. But specially when we are ready to die; for then the soule is in the greatest hazzard; for that is the white that Satan aimeth at, with al the arrowes of his quiuer. 3. Yea all times are fit for this office; for at all times we ought to be in a readinesse, whē the Lord our God shall call; for at all times Satan lieth in the lurk for vs, admitting no truce. For we cannot be ignorant of his sleights. By so doing in the time of our best health, wee shall be more prompt and prouided for this, at the time of our death. This was *Dauids* behauiour

[h] 1 Sam. 30. 6. uiour in danger; [h] *And Dauid was in great sorrow; for the people intended to stone him: but Dauid comforted himselfe in the Lord his God.* And so it was Pauls; [i] 2 Tim. 1. 12. *I suffer these things, and am not ashamed, for I know whom I haue beleeued; and I am perswaded that he is able to keepe that which I haue committed vnto him, against that day.* But how hath the God of this world blinded vs in this maine matter of our soules health? Wee daily commit our children to Tutors and Gouernours; if we haue flocks of sheepe, wee set keepers ouer them; but as though our soules could keepe themselues, or had no need of any to keepe them in his waies, we let that alone for euer.

O curuæ in terris animæ, & cælestium inanes.

The Collect.

AT all times I shall commend my selfe to thee, and so shall my soule which

which thou hast deliuered: O thou that art the Creator, bee the keeper of it; for none can take it out of thy hands: it is defended vnder thy wings, and it is safe vnder thy feathers, and in thy power, O thou most high, it shall not miscarrie. It cost much to redeeme my soule from the nethermost hell. Now as thou hast redeemed it; so saue it, and glorifie it for thy name sake. I am thine, O saue me, for I put my trust in thee: And though I walke thorow the middest of the shadow of death, I will feare no euill; for thou art with me, thy rod and thy staffe comfort me. And now Lord I am ready to die; let thy holy Angels bee about my bed, who may transport my soule from this valley of teares to ioyes celestiall, as they did the soule of *Lazarus* into *Abrahams* bosome. My soule gaspeth after thee, as the

Hart

Hart after the water brooke. When shall it appeare before God? euen the liuing God? O Lord, I haue longed for thy saluation: Make no long tarrying, O Lord my God.

CHAP. XXI.

Of the last words of the Dying man.

AS we are at all times so to order our footsteps, that we slide not, and to set a watch before the doore of our lips; so it shall behoue vs most of all, to craue of God the grace, that at the point of death our words may declare our faith, and minister grace vnto the hearers.

k 1 Ioh. 3. 31. k *He that is of the earth, is earthly, and speaketh of the earth.*

l Mat. 12. 35. l *A good man, out of the good treasure of the heart, bringeth forth good things; and an euil man, out of the euill treasure of his heart, bringeth forth euill things.*

things. The tongue is the messenger and bewrayer of the minde. If the heart be inditing of a good matter, the tongue will bee the pen of a ready writer: If the clocke ſtriketh falſe outwardly, it is plaine that it is out of kelter inwardly. Vnſauoury ſpeech argueth directly an heart not ſanctified. The ſtanders by no ſooner heard *Peter* ſpeak, but immediatly they knew who he was, [m] *Surely thou art one of them, for thou art of Galilee, and thy ſpeech agreeth thereto.* As the French or Engliſh are knowne by the language of their countrey; ſo is the true Chriſtian by his Chriſtian ſpeech. By a mans exulcerate and broken out lips, wee conclude that he hath had an ague: ſo corrupt & ilwords are a ſymptome & ſigne of a ſpiritual ague. [n] *For out of the abundance of the heart the mouth ſpeaketh.* I haue read of a triobular and pawltry

[m] Mar. 14. 70.

[n] Matth. 12. 34.

fellow, who being to receiue three pounds in three yeeres, lying on his death-bed, had no other words but theſe which he alwayes plodded on, *Three pounds, three pounds*: this was an aguiſh humour in him. I will not preiudge ſicke men for their idle talke, but rather ſhall impute it to the ſharpneſſe of their ſickneſſe; to which when the braine is ouer-much diſtempered, the beſt man of al may eaſily be ſubiect. But for the moſt part the laſt words of a well dying man are ſeaſoned with ſalt, they ſauour altogether of ſobriety and piety; they are words bred in the breſt, drawne from as deep a fountaine of the heart, ° as euer water was from *Iacobs* well. For vpon the exigent, the ſeruants of God enlarge their ſpirits, and raiſe vp themſelues by celeſtiall contemplation, and ſpeake as it were out of heauen, in heauenly wiſe. They come com-

° Ioh. 4 11.

composedly, and professedly thereunto, as by plenty of examples shall appeare. What a singular lecture of diuinity, stored with all instructions and comforts, read *Moses* to his people, when hee was to goe hence and bee no more seene; witnesseth the spirituall Ode and Swans song that he sung, deliuered in *Deuteronomie*. *Peter* perceiuing the time of his death approaching, tooke in hand his second Epistle written to the Churches. So Saint *Paul* about the time he was to die, called an holy conuocation of the Bishops, Elders, and Clergie of *Asia*; yea out of the gaole dispatched he his directions, now to some, and then to others: and when hee was to bee put to the sword vnder *Nero*, he wrote to the Church, and to *Timothie* his disciple, to recount the eiaculations sent vp to heauen by diuers of the worthies vpon

P Deut. 32.

their death-bed, to make the way plaine before their face, because it is such a cordiall to my soule, it shall not irke me. q *The Scepter shall not depart from Iudah, and the Law-giuer from betweene his feet, till Shiloh come. Lord I haue waited for thy salvation,* the last words of *Iacob* vpon his death-bed. r *The Spirit of the Lord spake by mee, and his word was in my tongue: the God of Israel spake to me, the strength of Israel said, beare rule ouer men:* the Antheme of the sweet Singer of *Israel* not long before his death. The last words of Christ when he stood vpon the Crosse, now ready to be offered vp a sacrifice for our sins, how sweet are they vnto my mouth, sweeter than hony to my throat? as where he said, 1. To his Father, s *Father forgiue them, they know not what they doe.* 2. To the theefe, t *Verily I say vnto thee, this day shalt thou be with mee in*

q Gen. 49. 10. 18

r 2 Sam. 23. 2, 3.

s Luk. 22. 34.

t Ioh. 19. 26, 27.

Para-

Paradise. 3. To his mother, [a] *Mother, behold thy sonne*; and *to Iohn, Behold thy mother.* 4. And in his agonie, [b] *My God, my God, why hast thou forsaken me?* And when he said, *I thirst*, to shew that hee thirsted for our saluation. 5. *It is finished:* that is, hee had finished and gone thorow stitch with the work of the common saluation: the consideration of his Incarnation, Death, Passion. 6. And when body and soule were to bee seuered, [c] *Father into thy hands I commend my Spirit:* who would not wonder at these gracious words which thus proceeded out of his mouth? The last words Saint *Steuen* vttered, were full of spirit and life; 1. [d] *Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.* 2. *Lord Iesus receiue my spirit.* 3. *Lord lay not this sinne to their charge.* The last words of *Polycarpus,*

[a] Luk. 23 43.

[b] Ioh. 19. 28.

[c] Luk. 23. 46.

[d] Act. 7. 56, 59, 60.

carpus were much fruitfull and answerable to his name: *Thou art a true God without lying; therefore in all things I praise thee, and blesse thee, and glorifie thee by the eternall God, and high Priest Iesus Christ, thy onely beloued Sonne, by whom and with whom, to thee and the holy Spirit, bee all glory now and for euer.* Euseb. li. 3. c. 30. The last words of *Ignatius* came from a tongue set on fire by coales from the Lords Altar, who exposed to the Lions, said; *I am the Lords bread, and I am to bee grinded by the teeth of beasts, as by a mill, that I may bee pure manchet for the Lords owne mouth, who is the bread of life for me.* The last words of Saint *Ambrose* relished like *Ambrosia* the meat of the gods as the Poets faine; *I haue not so liued, as if I were ashamed to liue: neither stand I in dread of death, because I haue a gracious Lord.* The last words of *Augustine* were

were rightly auguſtious, that is, bleſſed words: *Hee is no great man who thinkes it a great matter that trees and ſtones fall, and mortall men die. Iuſt art thou, O Lord, and righteous in thy iudgement.* *Bernard* in his laſt admonition and farewell to his friends, perſwaded them to ground the anchor of their faith on the ſafe and ſure port of Gods mercy: and hee commended three precepts to their imitation, which hee himſelfe had practiſed. 1. Not to ſtand vpon the ſingularity of their owne reaſon and opinion. 2. Not to proſecute a reuenge of iniuries offered. 3. To offer harme to no man willingly; and for any harme done, to make amends in the beſt manner that we may. The laſt words of *Zuinglius*, hauing found that hee had receiued his deadly wound in the *Heluetian* wars, were few and forcible; *They*

may kill the body, but the soule they cannot. And it doth mee good at the heart to recount the last speech of *Oecolampadius*, so pious and religious. His monition to the *Ministers* was, *To maintaine the wholesome doctrine of faith, in purity and sincerity vnto the end; and to leade a quiet and peaceable life vnspotted in the world.* 2. He contested for himselfe, that whereas hee was questioned, as a corrupter of the truth, he nothing regarded such scandalous imputations, but appealed from the vnciuill and vncourteous courts of their siniſter conceits, to the high Commission Court of heauen, to the Iudge of all the world, whose iudgements are truth and righteousnesse altogether. And so hee cited the standers by, as witnesses of this his peremptory appellation, ratifying and confirming it with his last breath. 3. To his chil-

dren

dren he said, *Loue God the Father.* And to his kinsfolkes turning himselfe, he spake further in this wise; *I haue bound you with this contestation, you shall doe your endeuour that these my children may be godly, peaceable, and true.* 4. To his friends that came to visit him, *What shal I say vnto you? newes, I shall shortly be with Christ my Lord.* 5. Finally, he rehearsed the whole fifty one Psalme, (the Psalme vsually among vs in our Assizes exhibited to the malefactors for their necke-verse) and not without strong sighes, and a profound feeling of what he said. 6. This was the *Epiphonema* and happy conclusion, *Saue mee, Lord Iesus.* And I shall remember euery day I liue, the ghostly words of *Luther* at his death; *My heauenly Father, God and Father of our Lord Iesus Christ, and God of all comfort, I giue thee thankes that thou hast re-*

uealed vnto me thy Sonne Ieſus Chriſt, whom I haue beleeued, whom I haue profeſſed, whom the Biſhop of Rome and the whole company of the wicked perſecuteth and reuileth. I pray thee my Lord Ieſus Chriſt, receiue my poore ſoule. My heauenly Father, though I be taken from this life, and this body of mine is to bee laid downe; yet I know certainly that I ſhall remaine with thee for euer, neither ſhall any bee able to pull mee out of thy hands. The laſt words of *Babylas Martyr* of *Antioch* when his head was on the blocke, and the heads-man ready to ſtrike it off, were theſe; *Returne, O my ſoule, vnto thy reſt, becauſe the Lord hath bleſſed thee: becauſe thou haſt deliuered my ſoule from death, mine eyes from teares, and my feet from falling; I will walke before thee Iehouah, in the land of the liuing.*

The Collect.

DRaw neere to me, O Lord, that I may draw neere to thee. Let me speake once more vnto thee, to expresse my faith and loue towards thee. In the middest of my troubles, thy comforts, O Lord, doe quicken my soule. I haue longed for thy saluation from day to day. My soule waiteth for thee, O Lord, desiring to be dissolued and to bee with thee. I will lay mee downe to sleepe, and take my rest, for it is thou Lord onely that keepest me in safety. I am weary of this burthen of my flesh, and of my sinnes: ease me therefore, I pray thee good Father, that my soule may flie as a bird vnto the hill. My trust hath euer beene in thee, and in thy name doe I make my boast. Let them that will, put their trust in the multitude of their riches, or in their much strength:

my

my truſt ſhall bee in the tender mercies of God for euer and euer. I haue liued long, I haue ſinned long; let life and ſinne goe both away together, that I may liue with thee for euer. O life aboue all liues the moſt bleſſed! O let mee die the death of the righteous, that I may attaine to the ioy of the bleſſed.

Chap. XXII.

That the Dying man is to reſt himſelfe altogether vpon God, truſting aſſuredly that his ſins are forgiuen him, and that hee ſhall be ſaued.

HEe that will diſpoſe himſelfe aright to die, muſt die in the faith. Death maketh them Chriſtians, that can bee made Chriſtians: for then is the time to awake our faith. When *Dauid* ſaw nothing but preſent

presēt death before his eyes, [b] *The Lord his God* was his *Unicus est.* And for this hee may thanke his faith, that was the cause of it, which he laid as a salue to his soule, to heale his sore, as he witnesseth, where he saith, [c] *Remēber the promise made to thy seruant, wherein thou hast caused me to trust. It is my comfort in my trouble, for thy promise hath quickened mee.* As againe where hee vttereth himselfe thus, [d] *My flesh and my heart faileth, but God is the strength of my heart, and my portion for euer.* When the Israelites were stricken in the wildernesse by fiery serpents, and were euen at deaths doore, by casting their eyes vp to the brazen serpent that was set vp, they were healed of that wound. So haue thou the eye but of a true *Israelite* in thine head, to behold Christ lifted vp to the Crosse for thy sinnes, and thou art presently

[b] 1 Sam. 30. 6.

[c] Psal. 119. 49.

[d] Psal. 73. 25. Ioh. 3. 14.

ſently healed of them all. But this faith of thine muſt be an abſolute confidence, not ouer-clouded with the leaſt doubt of the ſtate of ſaluation. This *Faith* hath no skill of the word *If*, which is a word of doubt: Faith cannot ſo pronounce. For *If* commeth rather from the lips of *Babel*, of whom it is written,

[f] Ierem.51.8. [f] *Bring balme for her ſore, if ſhe may be healed.* This *If*, is a plaiſter more proper for the running ſore of *Simon Magus*, whō *Peter* called vpon to repent.

[g] Act.8.22. [g] *That if it be poſſible the thought of thy heart may bee forgiuen.* True faith neſtleth it ſelfe in the wounds of Chriſt, as Doues doe in the clifts of rockes. It flieth not as the Crow betweene heauen and earth. For true faith and doubting are oppoſite each

[h] Matth.21.21. to other. [h] *If yee haue faith and doubt not.* And of *Abraham* it is

[i] Rom.4.20. ſaid, [i] *He doubted not of the promiſe of God through vnbeleefe.*

And

And it is Saint *Iames* his aduice, [k] *Let him aske in faith and waner not.* Wherefore where faith is, there is no preuailing doubt; where such doubt is, there is no faith; for doubt is repugnant to iustifying faith, which is a subsistence, euidence, and a plenary perswasion: whose property it is, [l] *To seale it, that God is true:* whose property it is to be confident, and to be of good comfort, because our sinnes be forgiuen vs; whose nature it is, where it commeth, to conquer. [m] *This is the victory that hath ouercome the world, euen our faith.* Now hee that doubteth or wauereth, [n] *Is like a waue of the sea, tossed of the wind, and caried away. Neither let that man thinke, that he shall receiue any thing of the Lord.* It is repugnant to the end of the promises of God, [o] *Therefore by faith, that the promise might be sure to all the seed.* It is repugnant

[k] Iam. 1.6.
[l] Ioh.3.33.
[m] 1 Ioh.5.4.
[n] Iam.1.6,7.
[o] Rom.4.16.

nant to the oath made by God himselfe; [p] *As I liue* (saith the Lord God) *I desire not the death of the wicked; but that the wicked turne from his waies and liue.* [q] *Verily, verily, I say vnto you, he that heareth my word, and beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life.* [r] *An oath for confirmation, is among men an end of all strife.* It is repugnant to the end of the Sacraments, [s] which are seales & obsignations *of the righteousnesse of faith.* It is repugnant to the end of the obsignation of the holy Spirit. [t] *The spirit of promise by whom we are sealed;* [u] *who beareth witnesse with our spirits, that wee are the sonnes of God.* Finally, this *Doubting* maketh God a lyar; [*] *Hee that beleeueth not God, hath made him a lyar.* Let the faithfull therefore free their hearts of this

[p] Ezech. 33. 11.
[q] Ioh. 5. 24.
[r] Heb. 6. 16.
[s] Rom. 4. 11.
[t] Ephes. 1. 13.
[u] Rom. 8. 16.
[*] 1 Ioh. 5. 11.

this perplexed doubt. Wee beleeue the remission of our sins, as being an article of our Christian faith. Wee know whom we haue beleeued. [x] *We beleeue through the grace of our Lord Iesus Christ to be saued.* Wee know that wee are of God; [a] *and are perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate vs from the loue of God, which is in Christ Iesus our Lord.* This confidence and hope of ours (saith *Chrysostome*) *is the foundation of our saluation and life, the guide of our way that leadeth to heauen, in which our whole saluation consisteth.* *Faith hath a denomination of that which is done,* saith *Augustine.* *Wherefore I aske thee,* saith he, *whether thou beleeuest? Thou answerest me, I beleeue.*

x Act. 15.11.

a Rom. 8. 38.

Aug. Fides appellata est ab eo quod fit.

beleeue. Then doe that thou saist and thou hast beleeued. For Faith (as *Chrysostome* againe saith) *the chiefest vertue of the minde, consisteth in this, that it doubt not. If any shall doubt, that verily is a token of infidelity and distrust: it is an euident argument of an incredulous and vnfaithfull heart.* Yet the firmest faith that is, is mingled with doubts, eclipsed with clouds, shaked with tempests, winnowed by Satan. Otherwise to what end serued this our Sauiour Christ his cautelous watch-word to *Peter*, [b] *Simon Simon, Satan hath desired to sift thee as one sifteth wheat; but I haue prayed for thee, that thy faith faile not.* What, shall we thinke of our selues that we are like vnto *Mount Sion*, that cannot be remoued: The Target and Helmet of our faith is driuen at by all the fierie darts of the deuill. The consideration where-

[b] Luk. 22, 31.

of

of occasioned *Paul* thus to boast; c *I haue fought a good fight; I haue kept the faith.* Thus he would in no wise lay aside the shield of his faith; howsoeuer else, hee bare the marks of the *Lord Iesus* in his body. The faith of a Christian is alwaies in the field in skirmishes and sufferings, as Christ was in the garden in his agony and bloudy swear, resisting vnto bloud, yea vnto hell it selfe. Faith sometimes in the hearts of Gods seruants, is like the last sparke of a coale of fire going out; like the little graine of mustard seed, which the smaller birds deuoured; and like the last gaspe of a dying man; yet it recouereth it selfe, and gathereth new strength. It fareth often times with the good christian in his faith, as it did at a time with *Eutychus*, who slept at sermon time, and fell from the third loft, and was taken vp dead,

c 2 Tim. 4. 7.

dead, of whom *Paul* said, [d] *Trouble not your selues, for life is in him.* [e] *There is substance in an elme, or an Oake, when they haue cast their leaues.* [f] *Wine is found in the cluster, and one saith, 'Destroy it not, for a blessing is in it.*

[d] Act. 20. 10.
[e] Isai 6. 13.
[f] Isai. 65 8.

There be such Apoplexies of faith with men by fits, as if so be God should not take vs vp in his armes, as *Paul* did *Eutychus*, we might perish euerlastingly; we so faintly inwardly draw the breath of life, as it can hardly be perceiued. In such an Apoplexie was *Dauid*, when for a whole yeares space hee wallowed in the mire, and puddle of his adultery without touch of breast. So was *Peter* in his Apostasie; and *Salomon* in his Idolatry. He that neuer doubted of his saluation, neuer yet beleeued. The true beleeuer feeleth often and much fluctuations, and wauerings; euen as a healthfull man feeleth grudgings

ings and quaimes of an ague, and ſickneſſe, which he ſhould not feele if he were not haile. I read of a man who ſaid to Chriſt, g *Lord I beleeue, helpe my vnbeleefe*; which is all one, as to ſay, I beleeue, and I doe not beleeue. Therefore he who before was a ſuppliant to Chriſt, to heale his ſonnes infirmitie, is now as earneſt a ſolicitor for himſelfe, to heale his owne incredulity. How pittifully did *Dauid* plaine his caſe, when hee ſpake thus paſſionately? h *Will the Lord abſent himſelfe for euer? and will he be no more intreated? is his mercy cleane gone for euer? and is his promiſe come vtterly to an end for euermore? Hath God forgotten to be gracious? and will hee ſhut vp his louing kindneſſe in diſpleaſure?* yea, he ſtoppeth not here, but proceedeth as if he were in deſperation; *I ſayd this is my death.* And this appeareth by that

g Mark 9.24.

h Pſal. 77. 7, 8, 9, 10.

that he elſewhere ſaith, *Why art thou ſo vexed, O my ſoule, and why art thou ſo diſquieted within me?* Faith hath not onely her Spring time, and her Summer ſeaſon, but alſo the fall of the leafe, and the winter. Many Chriſtians are but as broken reedes, ouerthrowne by euery blaſt of wind; and but as ſmokie flax which hath fire in it, but ſo weake, as it neither can giue heat nor light, but ſmoke only. But as the Infant who as yet hath not the vſe of reaſon, is a reaſonable creature; as he that is in a ſwound, and is not ſenſible of life, yet is not dead; ſo a Chriſtian hath many quaimes creeping vpon his heart, and falleth often into a ſpirituall ſwound, and cannot perceiue at all any life of faith in him, and yet he is a Chriſtian.

Now I exhibit theſe ſalues vnto thee, for the cure of this

thy

thy sore. 1. The commandement of God, to *beleeue in Christ*, [i] *Now this is his commandement, that we should beleeue on the name of his sonne Iesus Christ. Thou shalt not steale*, it is Gods commandement, and thou darest not but keepe it, because of the curse inflicted on the violaters of it. Now the former is Gods commandement as well as the latter. And therefore why should wee not as much stand in awe of the one as of the other? 2. The indefinite nature, and generality of his promises made to all, excluding none; [k] *So God loued the world, as he gaue his only begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue life euerlasting.* When the king sealeth a generall pardon for all theeues, euery one is apt to make present vse of this pardon to himselfe, although his name be not mentioned

[i] 1 Ioh. 3. 23.

[k] Ioh. 3. 16.

tioned in the parchment: so God particularly offereth vnto thee pardon and saluation, in his word of promise generally deliuered. 1. In *Baptisme.* 2. In his *Supper.* Why shouldest thou therefore question the matter? By doubt and desperation thou dost as much displease God, as thou dost almost by any sinne else. Yea in *Hieromes* iudgement, *Iudas* his sinne of *Desperation* was more transcendent than the other his bloud-red sinne was of his treason against his Sauiour. And *Isidore* rendreth vs the reason for it, because to sin hainously is the death of the soule, but to despaire, is to throw it hastily and headlong into hell. To despaire of Gods mercy, is to derogate from God in the highest degree: for thereby we turne his truth into a lie, and iustifie Satan more than God; for God hath promised, sworne and set

to

to his red wax, euen the bloud of his Sonne vnto it. Desperation is an immedicable maladie; for wee doe thereby as hee that hath a wound, and almost healed vp, that thrusteth in his nailes, and maketh it as raw and rancke, and as grieuous as at the first. Desperation is the state and condition of the damned; for euery thing on earth liueth vnder hope: for he that liueth, liueth in hope; and he that dieth, dieth in hope. Yea, the creature groaneth vnder hope, and looketh for deliuerance in the expectation of the reuelation of the sonnes of God. Desperation is like the fourth beast mentioned in *Daniel*, not named, but noted to be [1] *fearefull, and terrible, and very strong: and to haue great iron teeth, that it deuoured, brake in peeces, stamped: ten hornes, and a mouth speaking presumptuous things.* It hath hornes to push at God with blas-

[1] Dan. 7. 7.

phemies, at our neighbours with iniuries, at our own soules by distrust of the mercies of God towards vs: wherefore cast we not vp the bloud of Christ to the aire with *Iulian*, neither spill we it vpon the earth with *Saul*, or sacrifice it vpon a tree with *Iudas*. For is this the wages wee shall giue to him, who hath borne the heat and burthen of the day? Shall hee reape no better haruest than this, for his sowing in teares? Is this the bowle of wine we offer to him, who hath trodden the winepresse of the wrath of God? For the cup of saluation hee hath graciously giuen to vs, shall we minister vnto him the cup of desperation? Nay, ye that are Lions in your owne houses, fiercer against your selues than others, behold the Lambe of God that taketh away the sins of the world. His death moued the boniest parts of the earth,

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the rockes and the ſtones; and ſhall it not much more moue vs? It is an Aphoriſme worthy to be applauded by the double ſpirit of *Elias*, *Why ſhould I bee afraid in the dayes of euill, when iniquity compaſſeth mee at the heeles?* Fortune may forſake an honeſt man, but faith and hope cannot: hee that is without hope, is without his beſt aduocate that ſhould plead his cauſe. A Gentile ſpake it, and let euery true Christian confirme it, *He that can hope of nothing, let him deſpaire of nothing.* Hope is as the ſhowre of the ſecond raine in the drought of ſummer. *Cynegerus* a noble gentleman, and a valiant man at armes among the *Athenians*, in a fight at ſea, when other meanes failed him, griped with his hands a ſhip of the enemies, to hold it to battell; and when his hands were chopt off, hee tooke hold with his teeth, and would not let goe

Seneca, Qui nihil poteſt ſperare, deſperet nihil.

his hold, till hee was ſtrucken out of life. So I will not by Gods grace giue ouer my hold of ſaluation while I liue: No, though the Lord ſhould kill me, (as *Iob* ſaith) I will put my truſt in him. Wherefore, O my ſoule, ſay thou with *Peter*, *It is good for me to be here:* And with *Dauid*, *My truſt ſhall bee in the tender mercies of God for euer and euer.* I will not ſo fall as the Elephant falleth, who when he is downe cannot riſe againe. I will taſte of the fruit of the tree of life, that mine eyes may bee opened.

[m] Cantic. 3. 4. [m] *I will hold him whom my ſoule loueth, and will not let him goe.*

The Saints at all times, amidſt their vttermoſt feare, haue interpoſed hope. *Dauid* who ſaid in his haſte, [n] *I am caſt out of thy ſight*, could yet againe aſſume to himſelfe new ſpirits, *yet thou hearde ſt the voyce of my prayer, when I cried vnto thee.* And hee ſendeth out his exhortation to

[n] Pſal. 31.

all,

all, *That they would put their truſt in the Lord, and hee ſhall ſtabliſh their hearts.* And in another place he ſaith, *I am forgotten like a dead man, I am become like a broken veſſell: but my truſt hath beene in thee, I haue ſaid thou art my God.* Chriſt was not without his conuulſion, and a quicke one to, when as in the ſenſe of humane nature, hee thought himſelfe to bee forſaken; yet had he an aſſured hope and confidence in God. For which cauſe in his extremes, hee called him his God, *My God, my God.* Thus God ſendeth alwayes a gracious raine vpon his inheritance, to refreſh it when it is weary.

The Collect.

GVide, O Lord God, the ſhip of my ſoule, thorow the ſea of this world, by the rudder of thy holy word, wherin thou haſt cauſed me to put

my truſt; ſo as it may ſo ſafely ſaile, as neither by the winds or waues of temptations driuing gainſt it, it may ſtrike againſt the rockes of preſumption or deſpaire, but may happily arriue at the Keyes ſide of the promiſed land of thy heauenly kingdome. While I behold thee, O Lord, in thy iuſtice, I am afraid and ready to deſpaire: and while I looke vpon thee in thy infinite mercies, I am bold to preſume. Wherefore let thy hand ſo hold mee in, that I may bee defended by thy fatherly goodneſſe, as by a ſhield; and not cut off by the courſe of ſtrict iuſtice, as with a ſword. I cannot but acknowledge, that in iuſtice I haue incurred thy wrath & condemnation: but through thy manifold mercies, O Lord, I looke and long for thy ſalutation. I am the workmanſhip of thy hands, thou wilt not therefore deſtroy that which thou haſt

haſt made, but bleſſe it, and bring it to a perfect end. Thou haſt redeemed mee, O Lord, thou God of truth; and therefore I promiſe my ſelfe that I cannot bee loſt. The doore poſts of my heart are ſprinkled with the bloud of the Paſchall Lambe Chriſt Ieſus, a Lambe vndefiled and without ſpot. Hereby I am ſo cleanſed from my ſinnes, as the deſtroying Angell ſhall haue no power ouer me to hurt mee. Thou haſt promiſed mee ſaluation in thy word, and thou haſt bound this thy promiſe with an oath, and ſealed it with the bloud of thy Sonne, and that before the beſt witneſſes in heauen and earth, thy holy Spirit bearing witneſſe to my ſpirit, that I am the child of God. Now in theſe, and through theſe, vpon which I ground my faith; I am perſwaded that after this life ended, I ſhall enioy life eternall: and in

this confidence I commend my soule to thee; and in this faith as I haue liued, so now I die.

Chap. XXIII.

Of the necessitie of Prayer.

PRaier is the life of the soule, when it is in such heauinesse, as neither wine, nor strong drinke can refresh it, but the spirits within the bowels be as melting wax, taking no delight in light or darkenesse, in pleasures or riches. ° *Is any among you afflicted? let him pray.* Yea vnder the correction of so great an Apostle bee it spoken, afflicted or not afflicted, let him pray. But such as ingrosse the prosperity of the times, and wallow in worldly wealth, and are eminent for their honours and high places, very hardly can bee brought vpon their knees

° Iam. 5. 13.

knees by prayer. For as *Basil* saith, *A custome which length of time hath begotten, is a second nature.* Wherefore wee compare them with the horse and mule, without vnderstanding; neither conceiuing the benefits of God, neither drawing neere to him as their founder. Wherefore God peirceth their iawes with sorrowes and sicknesses, as with an hooke. ¶ *Whose mouths must be holden with bit and bridle, lest they fall vpon thee.* Now by such meanes it pleaseth God to conuert some of the wealthiest and proudest among them. *For the crosse* (as saith *Gregorie Nazianzen*) *is the salue of saluation.* It is the fountaine of life as *Chrysostome* termeth it. *For the euills which here presse vs, pricke vs on to Godward,* as saith *Gregory*. *And many when they feele the smart, correct the fault.* It is the saying of Saint *Bernard*, *Where the affliction is, and*

¶ Psal. 32. 10.

Greg. Nazian. Crux pharmacum salutis.

Greg. Malique nos premunt, ad Deum nos compellunt.

Bern. Et multi cum sentiunt pœnam corrigunt culpam.

Aug. Vbi crux & tentatio, ibi vera oratio.

the temptation, there is prayer and deuotion. So saith *Augustine* very rightly. I know the mans name, that while he was in the ruffe, there was no rule of him; his tongue was too bigge for his mouth, saying, q *I said in my prosperity. I shall neuer be remoued, thou Lord of thy goodnesse hadst made my hill so strong.* But with the turne of a hand, he found his ouersight, and turned copy, singing another song, *Thou diddest turne thy face from me, and I was troubled.* And this alteration begat better bloud in him, euen prayer, the iuyce and bloud of the soule: *Then cried I vnto the Lord, and gat me to the Lord right humbly. Iacob* when he perceiued that death had stricken him, r *worshipped, leaning vpon the top of his staffe.* Thus his prayer was the effect and fruit of his faith. Wherefore when our miseries and maladies

q Psal. 30. 6.

r Heb. 11. 2.

ladies doe multiply, and grow more and more vpon vs, let vs not mutter betweene the teeth, and say, [f] *Who will shew vs any good?* But let vs take out our lesson in the words following, *Lord lift thou vp the light of thy countenance vpon vs. Thou hast given me more ioy of heart, than they haue had when their oyle, wheat, and wine did abound.* Shall wee amidst our sorrowes and sicknesses, cast our selues downe vpon a bed of desperation, as *Iezabel* did cast down herselfe vpon a bed of fornication? Shall wee swallow downe sorrow and heauinesse, as the *Behemoth* doth the waters of *Iordan* with her mouth? Shall we liue the life of *Caine*, or die the death of *Iudas*? Or shall we beginne to curse the day in which we were borne? Our God forbid it. What then? I will say my prayers; and that is a *supersedeas* to all my sorrowes, and

[f] Psal. 4.

and my absolure *quietus est*. *Bernard* in a conceit, setteth downe a Table or Map before our eies, in which are pourtraied out the Kings of *Babylon* and *Hierusalem*; by whom hee vnderstandeth the Church & Commonwealth at strife betweene themselues. Now in this combate, one of the King of *Hierusalems* souldiers conuayed himselfe by flight to the castle of *Iustice*. But the Castle being besieged by armed men round about, *Feare* dismayed and danted all *Hope*. But Madam *Prudence* giueth encouragement and new spirits, saying, *Knowest thou not that our King is the King of glory, strong and mighty in battell? Wherefore dispatch thou a messenger to this King, who may signifie thy necessity.* But hereto *Feare* replieth, *But whom shall I send? For darknesse is vnder his feet, and thicke clouds are his pauilion round about him: our enemies*

enemies are on every side of vs: our iourney is farre, and we know not the way. Now here Ladie *Iustice* is consulted with, who saith, *Be of good comfort, I haue a faithfull messenger that knoweth the way, and dare presume to presse to the Kings bed-chamber doore, and take hold of the ringle, and knock, and say, Open vnto me the doore of righteousnesse, and be ye left open yee euerlasting doores, that this messenger Prayer may come in.* We haue no other messenger saue this; for if I shall make a *mittimus* of my *merits*, the starres thinke scorne of this, which are impure in Gods sight: if wee shall dispatch our diffidence vp to heauen in our heauinesse, it will faint before it hath gone halfe the way. If wee shall addresse our blasphemies and impatience, all the creatures both in heauen and earth will rise vp against vs. Prayer therefore is the true and surest

friend

friend I haue, that shall goe on my errand, and plead my cause before the high God.

Wherefore in all our sicknesses & Oeconomicall distresses, let vs not runne to Magicians, Negromancers, Soothsayers, Wizzards, Witches, the deuills agents, being expresly commanded the contrary, *Leuit.* 19. 30. *Deut.* 18. 11. *Leuit.* 20. 6. vpon paine of being cut off as a rotten branch, from among the people. Neither are we to trudge to dead Saints; for the Saints in heauen doe not know what is done on earth, as *Augustine* rightly saith, and according to the Scriptures, [t] *Doubtlesse thou art our Father, though Abraham be ignorant of vs, and Israel knoweth vs not.* Much lesse are we to runne to carued and engrauen Images of wood, gold, siluer, stone, brasse, or of whatsoeuer other matter they bee made

[t] Isai. 63. 16.

made of. The vanity whereof is largely drawne out at length, [a] by *Dauid*, and set before our eies. Thele bee [*] *the broken pipes and cesterns that will hold no water.* But wee are to flee to God alone by way of prayer; for he is [x] *our refuge.* He calleth [a] *all that are weary and laden to himselfe.* [b] *He shall call vpon me, and I will heare him: yea I am with him in trouble, I will deliuer him.* [c] *Call vpon me in the time of trouble, so I will heare thee, and thou shalt praise me.*

[a] Psal. 115. 4.
[*] Ierem. 2. 13.
[x] Psal 46. 2.
[a] Matth. 11. 28.
[b] Psal. 91. 15.
[c] Psal. 50. 15.

Now the effect of holy praier is most effectuall. [d] *The prayer of him that humbleth himselfe, goeth thorow the clouds, and ceaseth not till it come neere, and will not depart till the most High haue respect thereunto. Prayer* (saith Saint *Ambrose*) *is the best buckler, it maketh vs of men the Temples of Christ: and he whom the heauens cannot containe, entreth into the soule conuersant in prayer,*

[d] Eccles. 35. 17.
Ambros. Bonum scutum est oratio.

 The Deuotions of

prayer, saith *Chrysostome*. *And as the Sunne sheweth light vnto the body, so prayer is the light of the soule*: saith the same Father. *And as the perfume made by the art of the Apothecary, delighteth him that smelleth it; so prayer hath its effectuall force, pleasing the nostrils of the Almighty.* [e] *The Lord is nigh to all them that call vpon him: yea, to all such as call vpon him faithfully. He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.* [f] *Call vpon me in the time of trouble, so I will heare thee, and thou shalt praise me.* *Chrysostome* furnisheth vs with a cloud of witnesses in the cause, as how prayer quenched the violence of the fire, in the three young men, the consorts of *Daniel*: shut vp the mouthes of the Lions, that they might not hurt *Daniel*. As how the prayer of *Moses* stilled the rage of the people: as how prayer opened

[e] Ps. 145. 18, 19.

[f] Psal. 50. 15.

opened the gates of paradise; as how that prayer hath opened the kingdome of heauen to all beleeuers; as how that praier hath beene effectuall to make the barren woman fruitfull, and to be a ioyfull mother of children; as how that the prayers of the Church hath broken the gates of brasse, and smote the barrs of Iron asunder, to loose *Peter* and *Paul* out of their prisons; as how the praiers of *Cornelius* peirced the heauens; and finally, as how prayer iustified the Publican in the Temple. And here I may say with the Apostle, [s]*The time will not serue me*, to speake of all who haue prenailed mightily with God through praier.

[s] Heb. 11 32.

But the common praiers of the Church, *when* (to vse *Tertullians* words) *wee ioyne together in a company, and as it were by a set match, to set vpon God by praier; hath I know not what secret*

cret power in it. For it is a position in *Politie*, which holdeth good also in Diuinity, *Vnited force is stronger.* So much *Chrysostome* sheweth by similitude; coales scattered vpon the hearth, giue some heat and light; but heaped together, they afford a farre greater; so the priuate prayers of Christians in their closets, the doores shut vpon them, are not without their vertue and effect; but the multitude in the open church, in their prayers, exceed them in the efficacie thereof. If the prayers of one good man auaileth much, the praiers of many righteous soules assembled together, shall auaile much more in this their holy exercise. If the woman of *Syrophenissa* obtained that she praied for on the behalfe of her children; how shall not an assembly of much people, meeting together in the house of prayer,

Vis vnita fortior.

to

to lift vp pure hands without wrath or doubting, on the behalfe of Gods children, bee heard of God. If where two or three bee gathered together in his name, there he hath promised to be present among them; how shall hee not much more be present among a multitude that meet together, with one heart and one soule? *Hierome* compareth the noise of publique prayer, with the noise of a thunder, that rendeth the clouds with the roarings that it maketh. *Basil* likeneth it to the noise & rage of the sea. And *Chrysostome* saith, that prayers are more powerfull than prouision military, which hee commonstrateth by the examples of *Moses*, of the souldiers of *Aurelius*, of *Athanasius*, of the *Orthodoxall* Fathers against *Arrius*, of *Theodosius*, and of *Constantine* the Emperour.

Euseb. lib. 5. cap. 5. Niceph. lib. 14. cap. 10.

Obiect. Yea but in the paines and

and pangs of death when they come vpon vs, our senses forsake vs, and our speech faileth vs, and so we become vnfit for prayer.

Answ. The sobs and sighes of a broken and contrite heart, are as effectual prayers before God, as they that are vocall. Prayer consisteth in the affection of the heart; the voice is but only the outward messenger of the heart. God regardeth not the lips, but the heart: [h] *O Lord thou hast heard the desire of the poore, thou preparest their heart, and thine eare hearkeneth thereto.* [i] *He will fulfill the desire of them that feare him.* Yea the teares of the faithfull are loud prayers in the eares of the most High. *Zacharias* was dumbe, and could not speak; yet were his praiers heard. He that made the heart and the tongue, & the language of them both, doth vnderstand and consider both of them alike, and is

[h] Psal. 10. 19.

[i] Psal. 145. 19.

as

as nigh to the reines as to the lips. *In the eares of God, a vehement desire, is a vehement cry, and a slack intention, is a low pronunciation.* [k] *Hannah* a figure of the Church, praied in her heart, her lips did but mone only, but her voice was not heard: wherfore *Ely* thought she had beene drunken. And truely shee was drunken; but not with wine nor strong drinke, but with deuotion, issuing from the winepresse of a broken heart. The heart is the cesterne that containeth Gods honour, and the tongue is the pipe that letteth it out to others. The soule and the body haue *Cæsars* Image and superscription vpon them; and therfore the tribute of them both he requireth. And these bee the two mites, which being cast into Gods treasury, we offer more to him, than the wealthiest of all. Wherefore lift we vp our soules with *Dauid*, our hands with *Moses*,

Bernard. In Dei auribus desiderium vehemens clamor magnus est: remissa intentio vox submissa.

[k] 1 Sam. 1. 13.

Moſes, our eyes with *Stephen*, our voice with *Deborah*, and all the children of God, who deſire to giue God the praiſe due vnto his Name.

The Collect.

O Lord, thou that heareſt the prayers, to thee ſhall all fleſh come. Trouble and heauineſſe haue taken hold of me: but thou art my refuge, & my mercifull God. Heare Lord, and helpe me: let my prayer come before thee as the incenſe; and the lifting vp of my hands and heart, as the euening ſacrifice. Receiue thou the calues of my lips, which I offer vpon thine Altar, as a ſweet ſmelling ſacrifice in thy ſight. Giue mee a true repentance neuer to bee repented of for my ſinnes paſt: and through my faith in Chriſt Ieſus, ſeale to my ſoule and conſcience the forgiueneſſe of them. And if it bee thy will, let

let me liue and recouer my selfe before I goe hence and bee no more seene; that I may praise thy Name in the great congregation. But if it hath pleased thee otherwise to take me to thy mercy, Lord prepare me thereunto, by establishing my heart with thy free Spirit, against the terrors of death, and the Deuils temptations: that so dying in thy feare and fauour, and fighting as I ought, I may receiue that incorruptible crowne of glory, laid vp in store for me, and for all them that loue the second comming of thy Son Iesus Christ. O heare my prayers, and grant my requests: O saue me for thy mercies sake.

Chap. XXIV.

How the Dying man is to dispose his goods before his Death.

TO set our house in order, as *Ezechias* was willed by *Isaiah*,

Isaiah, is to settle our estates and goods vpon the right owners. The right owners are our wiues, children, kinsfolke, allies, the Church and the poore. Wherefore *Abraham* is told concerning *Eleazar*, who was but a stranger: [k] *This man shall not be thine heire; but one that shall come out of thine owne bowels, he shall be thine heire.* Wherefore it was giuen to the *Israelites* for a law: [l] *If a man die and haue no sonne, then yee shall turne his inheritance vnto his daughter. And if he haue no daughter, yee shall giue his inheritance vnto his brethren: And if hee haue no brethren, yee shall giue the inheritance vnto his fathers brethren. And if his father haue no brethren, you shall giue the inheritance to the next kinsman of his family, and hee shall possesse it.* From this written law, agreeing with the law of Nature, the Apostle enicteth this his consequence:

k Gen. 15. 4.

l Num. 27. 8.

quence: [m] *If children, then heires.* And this law vnder the Law, is thus confirmed by the Law of the Gospell: [n] *If any prouide not for his owne, and specially for those of his owne house, he hath denied the faith, and is worse than an Infidell.* Wherefore it is vnlawfull finally and totally, for a man to alienate all his possessions and goods from his progeny and posteritie. And this the law it selfe of Nature disclaimeth, as Philosophers haue taught. 2. And here is checked the awke practise amongst vs, in conferring almost all vpon the eldest son, leauing, in respect of the elder, little more than nothing to the younger to liue vpon. As if the elder brother were borne to be a Gentleman, and the younger to be beggers, and to carry the waller. We grant that the first-borne is to goe away with the greatest portion; 1. In respect he is the

[m] Rom. 8. 17.

[n] 1 Tim. 5. 8.

Plato de repub. lib. 2.

Arist. lib. 5. cap. 8.

first-borne. 2. For the preseruation of the name in the family and person. 3. The better to beare out the charge of office and prefecture in the Cómonwealth, which would not so well be performed, in case the lands and goods should be equally diuided.

2. Againe, for a man to set his house in order, hee is to restore such goods as haue beene any way wrongfully acquired and detained. So teacheth vs *Zacheus* to doe, who when he was conuerted, proclaimed a satisfaction that he would make to all such whom hee had formerly iniured: ° *If I haue taken any thing from any man by forged cauillation, I restore him foure-fold.* It is a hainous sinne for a man when hee is to die, to commend his soule to God, and his goods wickedly gotten to his children, not making satisfaction.

° Luke 19.8.

Quest.

Queſt. But what if a man hath not wherewith to make amends?

Anſw. Let him craue forgiueneſſe, and God will accept the will for the worke. So *Paul* auoucheth in the like caſe: P *If there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.* P 2 Cor. 8. 12.

Queſt. But in as much as a man cānot reſtore, without blemiſhing his good name; how may ſatisfaction bee performed, and his credit kept vntouched?

Anſw. Let him make choice of ſome honeſt and faithfull friend, who may performe this office for him, and ſuppreſſe his name.

Queſt. But what if the party wronged be dead?

Anſw. Hee muſt ſatisfie his heires; and in caſe an heire and ſucceſſour be wanting, let reſti-

tution be made to the Church, and to the poore.

Now this satisfaction is another phleborome, which minisheth the quantity of the bloud, but taketh away the matter of the ague, and preserueth life. So he that restoreth goods gotten by guile, impaireth his stocke, but it purgeth his insatiable greedinesse of getting, the death of his soule, and saueth the life of it. While thou catchest others in the snare, the Deuill catcheth thee; and so long as thou holdest such goods in thy fists, the Deuill holdeth thee. Thou getest gold, and losest heauen: thou dost vniustly keep that which is anothers, and dost iustly depriue thy own selfe of thine eternall Inheritance. An vniust gaine, but a iust losse: gaine in thy coffer, but griefe in thy conscience. Now a mischiefe on such money that spoileth my soule. I maruell not

that

that thine heires restore not the goods ill gotten by thee: I marvel not that they loue them better than another mans soule: in as much as thou hast loued them better than thine owne soule. *Augustine* in this case is peremptory, in this manner: *If that which is anothers, for which thou hast sinned, may be restored, and is not, it is no faithfull, but a fained repentance. If it be truly performed, the sinne is not remitted, vnlesse satisfaction be performed: alwaies presupposing that the partie bee of abilitie to performe it.* *Fulgentius* vpon this text from *Matthew, Euery tree that bringeth not forth good fruit, shall bee hewen down and cast into the fire,* argueth thus; *If sterilitie be determined to the fire, what shall we iudge of extorting rapacity? If hee shall burne in hell that gineth not his owne, how shall he escape that taketh from another?* And the like *Rabanus* speaketh in ef-

Augst. ad Macced. epist. 54. penitentia non agitur, sed simulatur.

Augst. Non remittitur peccatū nisi restituatur ablatum.

fect vpon the doome of Christ to bee denounced against the wicked in the last day. *I was an hungry, and yee fed me not*, &c. *I was an hungry, and my little bread that remained, thou hast beguiled me of: I had but a vile garment to couer mee, and thou hast stript me of it: I had but a poore pight-hill at the bak-side of my house, and thou hast taken the morgage of it.* Behold *Zachem*, little in growth, but great in grace: a principall receiuer, & a principal restorer: rich in goods, and richer in good workes: in his sinfull state of life, renouncing sinne: He gaue not crums from his table, or fragments of meat, but halfe of his goods, not to his friends that could retaile them; but to the poor that could make no requitall: he restored, not the principall, but gaue foure-fold satisfaction: hee voided himselfe of earthly goods, to repleniſh his soule with heauenly

uenly goodneſſe. If thou canſt not ſay with old *Samuel*, [q] *whoſe goods haue I taken?* ſay with *Zachem*, [r] *whoſe goods haue I kept.* We are charged in the firſt place not to offer wrong, and in the next to make amends. So much the Inhibition ſerued vpon vs inſinuateth vnto vs: [s] *Beware of the execrable thing*, leſt *yee make your ſelues execrable.* For that which is vnlawful, we may well terme execrable. This is the firſt point. The ſecond is in theſe words of *Daniel* to *Nabuchadonoſor* the King, [t] *Breake off thy ſinnes by righteouſneſſe.* As diſeaſes are cured by their contrary remedies, ſo are our ſinnes: as pride, by humility: gluttony, by abſtinence: offences, with remiſſion: couetouſneſſe, with almeſdeeds: ſo is robbery and rapine by reſtitution. As the Camel being to enter the ſtable, ſhaketh off his burthen at the doore, the eaſier to get in: ſo the

[q] 1 Sam. 12. 3.

[r] Luke 19. 8.

[s] Iosua 6. 18.

[t] Dan. 4 24.

gate of heauen being a ſtrait gate, it is impoſſible, with the burthen of other mens goods vpon our backes, we ſhould enter in. Therefore they muſt of neceſſitie bee caſt off to make vs a paſſage.

The Collect.

THou art iuſt and righteous, O Lord, neither iuſtifieſt thou a ſinner and vngodly perſon, but beholdeſt vngodlineſſe and wrong. I haue done euill in thy ſight, and haue raviſhed the poore when I gat them in my net. But now the time is come, wherein I can haue no more pleaſure in my goods, nor thou in mee, conſidered in my ſelfe. But there is mercy with thee, O Lord, therefore ſhalt thou bee feared. I call to thee for mercy, being ready to ſhew all the mercy I am able, by breaking off my ſinnes by repentance, and the wrongs I haue done

done by plenary satisfaction. O Lord, I freely recompence euery one I haue iniured; I disauow the vneuen ballance, and the bagge of deceitfull weights; I hate that which is vniust, and all false waies I vtterly abhorre. I will deale hereafter, so be it I liue, with nothing but that which is equall and iust; O forsake me not vtterly; but heare me, O king of heauen, now I call vpon thee, and be mercifull vnto my sins for thy name sake. O saue the soule of thy seruant, who putteth his trust in thee. So shall I alwaies be singing thy praise, all the daies of my life. *Amen*, the faithfull witnesse of heauen, the euerlasting word and truth of his father, say *Amen, Amen*.

CHAP. XXV.

The ſicke man diſpoſeth his body to the ground.

THE [u] *ſonne of man* (as *Iob* ſaith) is but a worme; Earth and aſhes are our materialls; So telleth vs *Syrach*, * *Why art thou ſo proud, O earth and aſhes? we are corruption at our birth; we are wormes meat at our death; we beare earth; wee tread earth; we are taken from the earth; we returne vnto the earth.* Call wee into our often and much conſideration (as *Baſil* aduiſeth vs) how that theſe the now liuely members of our body, and the concupiſcence of the fleſh, which is now preſent with vs, by and by ſhall be no more; the members being to be diſſolued, and reſolued into their earth. Bee we mindfull of nature, and all the

[u] Iob. 25.6.

* Eccleſ. 10.9. *Solon. Putredo & eſca vermium in exhortu; eſca vermium in morte; terram geris; terram teris; & in terram reuerteris, quia de terra ſumeris.*

the force and prouocation to malitiousnesse shall vanish away. *Let vs trauell to our graues* (the words of *Chrysostome*) *shew me thy father, shew mee thy wife, where is hee that ietted in his purple, who was caried in his coach betweene heauen and earth, who led armies after him, who was circuled with souldiers round about, who went garded with his tormentors, and officers of that nature, who slew some downe right, imprisoned others some, and set at liberty such as it pleased him? I see now nought else but rotten bones, and wormes, and spiders. All things are but as a tale that is told, a dreame, a shadow, a naked narration, and an Image. Here is no distinction* (saith *Ambrose*) *betweene the carkasses of the dead, vnlesse perhaps it be this, that the corps of the rich man distended with luxurie, giueth a more ranke and noysome sa-*

nour.

nour. Wherefore learne we this one lesson, to despise life. *No man hath well gouerned it, but he that hath despised it. No man can attaine to a quiet life, who thinketh ouermuch how he may lengthē it.*

Seneca. Nemo illam bene vexit, nisi qui contempserit.

Wel, I now die, I desire you my friends, that you see that I be buried in seemely sort; in as much as my body while it liued, was the temple of the holy Ghost. I intreat you with *Cyrus* king of *Persia*, in *Xenophon*, *This body of mine, O my children, after it be dead, conclude not in any sumptuous monument: for what are we to desire rather, than that we should returne to our mother the earth, which brought us forth: wherfore bury it out of hand.* And now all of you fare well, & hearken yee to the words of *Syrach*,

» Eccles. 38 16. » *My son powre forth teares ouer the dead, and begin to mourn, as if thou hadst suffered great harme thy selfe; and then couer his body according to his appointment,*

and

and neglect not his buriall.

I doe not deny but that it is lawful & commendable to bury the dead, according to their estate and condition while they liued. [a] Thus *Ioseph* commanded the physitians his seruants, to embalme his father *Israel*. And *Ioseph* went vp to burie his father, and with him went all the seruants of *Pharao*, both the elders of the house, and all the elders of the land of *Ægypt*; likewise all the house of *Ioseph*, and his brethrē, & his fathers house. [b] And *Ioseph* himself was embalmed, & put in a chest in *Ægypt*. [c] So *Dauid* solemnized *Abners* funeralls, and followed the Biere and Hearse himselfe. [d] So many of the Iewes accompanied *Mary* to the buriall of *Lazarus*, and it shall become vs right well to doe the like; it being the last office of courtesie and charity, which euery one ought to performe to other. But yet here a mode-

[a] Gen. 50. 2, 7.

[b] Gen. 50. 26.

[c] 1 Sam. 3. 31.

[d] Ioh. 11. 31.

moderation is required, where *Chryſoſtome* roundly reproueth ſuch, who bedecke dead bodies with rich array, rings of gold, and precious ſtones, ſpeaking in this wiſe, *Ceaſe from this madde magnificence about funerals: for what meaneth this ſuperfluous coſt, much vnprofitable to them that beſtow it, and doth no manner of good to the dead, but hurt rather? For a ſumptuous buriall, very often cauſeth theeues to digge the dead out of their graues, to ſtrip them of their ornaments, and iewels, and to leaue them open and naked to the publique view.* But they will perhaps ſay, that affection, ſorrow, and commiſeration of the dead, vrgeth thee ſo to doe. Hereto anſwereth *Chryſoſtome*, *It is not pietie, or pity, but vaine glory: For if thou meaneſt to be pitifull to the dead, I will ſhew thee a better way; namely, to adorne them with*

with such vestures, as shall rise againe with him, and make him glorious. And what be they I pray? Namely, thy almes deeds. Almes is his signet and seale-ring he caries with him; in these garments he shall shine, when he shall heare these words; you saw mee hungry, and you gaue me to eat, &c. These are the faireſt funeralls vnder the sunne; these a-naile such as remaine, and honour them that are gone.

Neither doe wee forbid any to mourne ouer the dead; for the Saints like it well. [c] *Abraham* mourned and wept for *Sarah*. [f] *Iacob* for *Rachel*, [g] *Ioseph* and his brethren for *Iacob*; *And they came to Goren-Arad which is beyond Iordan, and there they made a great and exceeding sore lamentation, and hee mourned for his father.* [h] The *Iewes* for *Aaron*, [i] for *Moses*, [k] for *Samuel*, [l] for *Ezechiah*. [m] *And Ieremiah lamented Iosiah, and all singing*

[c] Gen. 23. 2.
[f] Gen. 35. 19.
[g] Gen. 50. 10.
[h] Num. 20. 30.
[i] Deut. 34. 8.
[k] 1 Sam. 21. 1.
[l] 2 Chron. 32. 33.
[m] 2 Chron. 35. 24

singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance vnto Israel, and they were also written in their lamentations, and became a common word amongst them. For whensoeuer afterward there was taken vp any great lamentation, it was sampled and matched [n] *with that Hadradrimmon in the field of Megiddo.* Whetefore according to the counsell of the Apostle, [o] *Weepe wee with them that weepe*, ouer the dead, [p] *Because hee hath lost the light.* Yea weepe we bitterly, [q] *Make a grieuous lamentation, and be earnest in mourning, and vse lamentation as he is worthy: and that a day or two, lest thou be euill spoken of.* This not onely naturall inbred affection inuiteth vs to doe, but also charity it selfe requireth it at our hands, as members of one and the same body: and so consequently others euils

[n] Zach. 12. 11.
[o] Rom. 12. 15.
[p] Eccles. 22. 11.
[q] Eccles. 38. 17.

uils are our owne, by a sympathie of the body of Christ.

The Collect.

WEe commit the body of this our brother departed in the true faith of thy holy name, to the earth from whence it came; in stedfast hope that thou shalt raise it vp againe at the last day, by thy sonne Iesus Christ, the first-fruits of them that sleepe: who shall change our vile bodies, and make them like vnto his glorious body. Wee weepe for him according to the affection of nature, and the rule of charity, and as members of one body. O Lord comfort vs, after the time wee haue suffered heauinesse, and wipe thou away all teares from our eyes. And wee desire that wee may bee buried with Christ in our death, that as we are made partakers of his death, so wee may be partakers of his resurrection.

ction. So that finally with the rest of thy chosen, wee may bee inheritours of euerlasting life, through Iesus Christ our Lord.

Chap. XXVI.

Of the end of the Reprobates, and of their paines in hell.

HAuing laid open these particulars, we will last of all speake, *De fine malorum & bonorum*; *of the end of the Reprobate and Elect.*

The Reprobates shall not be able to stand in the iudgement, neither the wicked in the Congregation of the iust. They shall rise againe to condemnation; both the liuing and the dead shall then haue immortall bodies, but without glory: and they standing vpon the earth at the left hand of Christ the Iudge, shall heare the sentence of

[1] Matth. 25.41. condemnation, [1] *Depart from me*

me ye curſed into euerlaſting fire, which is prepared for the Deuill and his Angels. That there is an hell prouided for the Reprobates, our Sauiour witneſſeth in plaine words, *Goe yee curſed into hell fire, &c.* The Apoſtle witneſſeth, [f] *In flaming fire, rendring vengeance vnto them, which ſhall be puniſhed with euerlaſting perdition, from the preſence of the Lord, and from the glory of his power.* The throbbings and throwings in conſcience which the wicked ſuſtaine, witneſſe the ſame, [g] *Their conſcience alſo bearing witneſſe, and their thoughts accuſing one another.* The damned themſelues witneſſe it, ſpeaking thus in the language of hell, [h] *This is hee whom we ſometime had in deriſion, we fooles thought his life madneſſe, and his end without honour, &c.* The Deuils themſelues witneſſe it, dreading theſe infernall torments, *Art thou*

[f] 2 Theſ. 1. 8, 9.

[g] Rom. 2. 15.

[h] Wiſd. 5. 3.

* Matth.8.29. * *thou come to torment vs before*
x Iam.2.19. *the time?* x *The Deuils beleeue, and tremble.* The heathens themselues, by the little remaining light of that sparke of knowledge in them, though they haue mingled the truth with their fond fables, witnesse it, as *Iustine Martyr* sheweth it. Now albeit (as *Chrysostome* saith) *Nothing is more fruitfull than to reason of hell fire, for it shall purifie the soules aboue siluer tried seuen times in the fire*: yet it is both vnprofitable and rash, curiously to enquire after the situation and proper place where hell should be, as not a few haue done; who determined it to be in an hollow caue, or center of the earth, and so punctually doe describe vnto vs the space thereof, as if with a reed or metwand in their hand they had taken the iust measure of it. But let such see to that, saith Saint *Augustine*, how they vnderstand their

Iust. Martyr. serm. ad Gentes exhort.

their Poeticall inuentions. *Chryſoſtome* ſaith, *Thou wilt ſay, in what place is this hell that is ſpoken of? I aske thee why thou doeſt ſtand vpon that ſo much? All the matter is, that wee proue that there is a hell, and not that we ſhew where hell is.* Finally, ſaith the ſame Father, *Our care ought not ſo much to bee to know in what place hell is, as to learne and ſtudy how we may auoid it.* When an houſe is on fire, it is but an idle queſtion to aske from whence, and how the fire came; but all our care muſt bee to know how to quench it.

Chryſ. ſerm. 31. in 16. cap. ad Romanos.

Touching the paines and torments of the damned in hell, they are horrible, intolerable, inexplicable. They ſhall be excluded the kingdome of heauen,

b *Depart from me ye curſed, &c.*

c *Binde him hand and foot, take him away, and caſt him into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth.* There ſhall

b Matth. 25. 41

c Matth. 22. 13.

be

bee weeping with a witnesse; For their eyes shall bee a fountaine of teares, and their teeth within their heads shall clatter like a troope of armed men.

[d] Iob 10. 22. [d] *Into a land darke as darknesse it selfe, into the shadow of death, where there is no order, but the*

[e] Reuel. 21. 8. *light is there as darknesse.* [e] *Into the lake that burneth with fire*

[f] Psal. 11. 7. *and brimstone.* [f] *Where hee shall raine vpon them snares, fire, brimstone, storme, tempest, this shall*

[g] Psal. 49. 19. *be their portion to drinke.* [g] *Hee*

[h] Isa. 66. 24. *shall neuer see light.* [h] *Their worme shall not die, neither shall*

[i] 2 Thes. 3. 8, 9. *their fire be quenched.* [i] *The Lord shal shew himselfe in flaming fire, and shall punish them with euerlasting perdition. They shall weepe by meanes of the fire, that shall neuer bee quenched: they shall gnash with their teeth, for their worme that neuer dieth. For weeping ariseth from dolour, gnashing of the teeth from furor.* [k] *They shall seeke death and shall not finde it: and*

Bern. Fletus ob ignem qui non extinguetur, stridor ob vermem qui non morietur. Plane fletus ex dolore, stridor dentium ex furore.

[k] Reuel 9. 6.

shall

shall desire to die, and death shall flee from them. [l] *They shall haue no rest day nor night.* [m] *They shall cry, Cursed be the day wherin I was born, & let not the day wherin my mother me bare be blessed. Cursed be the man that sheweamy father, saying, a man childe is borne vnto thee, and comforted him.* [n] *They shall say to the mountaines and rockes fall on vs, and hide vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.* Then shall the horrible places of punishments lie open, a *Chaos* and mist of darknesse, the horror of misery and tribulation, the feare of anguish and confusion, the griefe of horrible visions, the formidable feare of fearefull mansions, the place of men weeping, the noise of teeth chattering, where there is the lamentations of those that mourne, where is the voice of crying sinners, and saying, woe be vnto vs the

[l] Reuel. 14.11.
[m] Ierem. 20.14.
[n] Reuel. 6.16.

sonnes

sonnes of *Euah*: these bee the words of S^t. *Augustine*. There shall be no one part of body or soule that shall be able to helpe it selfe. The *Memorie* shall recount nothing else but old forepassed and thrice-odious sinnes. The *Fantasie* shall present nothing but most fearefull visions. The *Eares* shall heare no other musicke than the scritchings of infernall furies. The *Nostrils* shall smell nothing else but sulphureous fumes. The *Feet* shall walke no further than their chaines shall suffer them. What, and of what sort, and how great their tortures shall be, who is able to conceiue? *Hell tortureth without mercie, such as it retaineth*, saith *Gregorie*. Wee reade of exquisite torments excogitated by tyrants; as the teeth of wilde beasts, hot burning furnaces, vessels of boyling oyle and lead, fiery Buls, and engines of brasse, agitations and cir-

Greg. Infernus sine misericordia, quos tenet, cruciat.

circumrotations in hogsheads full of sharp pointed nailes, scorchings and roastings by aneasie fire, perforations by awles and bodkins, the diuision of the flesh from the nailes by needles, the laceration and discerption of the flesh by wilde beasts, and many such like extreme tortures. But the torments of hell prepared for the damned, are infinitely more, and more intolerable: and so much the more, as the wit of the Deuils goeth beyond the wit of man, and his malice more able to execute and performe his vnmercifull deuices. There is the cup of the deadliest wine that euer any tasted of, such wine as the Prophet speaketh of, [o] *Thou hast giuen vs a drinke of deadly wine.* [p] There is *the horrible pit of mire & clay*; and those profound graues out of which they can come forth no more, [q] There is the *fire neuer to be quenched.* [r] There bee

[o] Psal. 60. 3.
[p] Psal. 40. 2.
[q] Isa 66. 24.
[r] Ierem. 8. 14.

those *waters of gall that shall bee giuen them to drinke*, of which *Ieremie* speaketh, [f] There bee those vnmercifull plagues whereby God will dispute his cause against *Gog* and *Magog*. [t] *The sword, the pestilence, the raine, the haile stones, the fire, the brimstone. There is the wine of Gods wrath, which is powred into the cup of his wrath; and hee shall bee tormented in fire and brimstone, before the holy Angels, and before the Lambe.* [u] *And the smoke of their torment shall ascend euermore, and they shall haue no rest neither day nor night.* There be those seuen viols of the wrath of God, out of which, bloud shall bee giuen them to drinke. There they shall bee tormented with the heat of fire, and they shall gnaw their tongues for sorrow. The rich glutton in the Gospel, experienced in these things, as *Æneas* was in the calamities of

[f] Ezech. 38. 21, 22.

[t] Reuel. 14. 10.

[u] Reu. 16. 1. 6.

Quorum pars magna fui.

Troy,

Troy, affordeth vs a kinde of skill in them. For the torments of hell were so importunate to haue their due to the vttermost of him, as if hee would haue shed more teares than euer *Esau* did for his blessing, hee could not haue obtained so much as a drop of water vpon the tip of his tongue, for the cooling thereof. And what if all the Riuers of the South had beene yeelded him? they would not haue sufficed him, but he would still haue howled out in the language of hell, and said, *More, more.*

But yet these vnutterable torments might be more tolerable, if there might be hope of deliuerance at the last: but there is no redemption to be hoped for out of hell. There is no order, but euerlasting horrour; an end without end, a neuer dying death, fire inextinguable, darknesse more palpable than

the *Ægyptian* darkneſſe, a darkneſſe more blacke than very darkneſſe it ſelfe. Their tormentes ſhall continue for time, and times, and when time ſhall bee no more. The euerlaſting gates of hell ſhall bee ſo rampierd vp, as there can bee no greiſe: as the Eaſt ſide of the garden of *Eden* * was warded by Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life for euer, our firſt parents neuer to enter in any more. Theſe gates of hell ſhall be kept ſure, not by Cherubims, but by Satan and his blacke guard; and the ſeale of Gods decree ſhall bee ſet vpon them, as the ſeale of the high Prieſt vpon the tombe-ſtone of Chriſt. The couenant of the day and of the night ſhall be changed, the ſtarres in the firmament ſhall finiſh their courſe, there ſhall be a time when winter and ſummer ſhall bee no more, the he-

* Gen. 3. 24.

heauens shal passe away with the noise, the elements shall melt with heat, but the torments of the damned sort in hell shall neuer cease. A godly Matrone solicited by a villaine to vncleannesse, she desired him in declaration of his loue towards her, to hold his hands ouer a pan of coales but for the space of one houre, who answered her that it was an vnreasonable request; whereupon with this replication she dispatched him, Shall you thinke it much to burne but a hand, & that but an houre for my sake; and shall I to satisfie your lust, burne both in body and soule in hell fire for euer? O consider this yee that forget God, lest by sinning without end, ye be tormented without end.

The often and much consideration of this, is more than necessary: for it will worke much to our amendment. For

the nature of man is so seruile and brutish, as bitter things beget better things, and goe better down with vs. Hence it is that an iniury doth more spight vs, than a benefit doth delight vs; wee are more ready to reuenge a wrong, than to recompence a good turne: wee are more disquieted through sicknesse, than thankfull for our health: more deiected with restraint, than erected with the freedome of our liberty: we are touched more with sorrow than with solace: more with trouble than with rest: more with punishments than with rewards: more with threats than with promises: more with the feare of euill, than with the hope and expectation of good. Hence it is that the Apostle exhorteth vs, [x] *To finish our saluation with feare and trembling.* The same Apostle hauing treatised of the Catholique iudgement, before which

x Philip. 2. 12.

which we are all of vs to be conuented, hereupon inferreth, *knowing therfore that terrour of the Lord, wee perſwade men.* For there is not a better Orator to perſwade than feare. Wherefore feare is ſaid to be *The beginning of wiſdome.* And *Iob* determineth it to bee wiſdome it ſelfe. *Abſalon* when he could not win *Ioab* on his ſide by faire means, he fired his barley fields, and by that tricke gained him. So whom the promiſes of God wil not perſwade, the denuntiation of his iudgements will inforce. *Were it not for the terrour of hell, wee ſoould all of vs runne headlong into hell,* ſaith *Chryſoſtome.* And the ſame Father ſaith, *No leſſe (as I haue ſpoken it often) the commination of hell fire commendeth the prouidence of God towards vs, than the promiſe of a kingdome.* And this hee inſtanceth in the caſe of the *Niniuites, Niniuie could not haue* a 2 Cor. 5. 11.

ſtood long, had not Ionas firſt propheſied of their fall: Yet within forty dayes, and Nineue ſhall bee deſtroyed. The meſſage ouerturned the meſſage: the Propheſie fell, and the city ſtood, becauſe the fall thereof was foretold. The denunciation of death effectuated life; the ſentence of deſtruction nullified the ſentence. It was for a ſnare, and it became a refuge: They heard that their houſes ſhould fall, and they forſooke not their houſes, but themſelues.

The Collect.

O Lord, thy iudgements are euerlaſting, and I am afraid of them. Great plagues remaine for the vngodly, but who ſo putteth his truſt in thee, mercy embraceth him on euery ſide. Lord, I put my truſt in thee, let mee not bee confounded. Draw my feet out of the ſnare, that I may diligently keepe thy Commandements.

Thy

Thy grace is sufficient for mee, to keepe my feet out of the horrible pit of death and destruction. Giue me of this grace, that I may liue for euer: so shall I not be afraid in the dayes of euill, but death shall lose his sting, and hell his victorie: and I shall be more than conqueror through him that hath loued mee, and giuen himselfe for me, euen Iesus Christ the righteous; whose bloud by my faith hath purged my sinnes, and hath made mee righteous in thy sight. And in this faith I come now vnto thee, and looke for thy saluation from day to day. Euen so Lord Iesus come quickly, come quickly, and receiue me to glory.

Chap. XXVII.

Of life eternall, and of the felicity of the faithfull.

That there is a life eternall, no Christian doubteth; it being so cleare and manifest by so many pregnant proofes of Scriptures. [b] *Many of them that sleepe in the dust of the earth shall awake; some to euerlasting life, and some to shame and perpetuall contempt.* [c] *And these shall goe into euerlasting paines, but the righteous into life eternall.* [d] *God so loued the world, that hee hath giuen his onely begotten Sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life. He that beleeueth in the Sonne, hath euerlasting life.* [e] *This is the will of him that sent me, that euery man which seeth the Sonne, and beleeueth in him, should*

[b] Dan. 12. 2.
[c] Mat. 25. 46.
[d] Ioh. 3. 16. 36.
[e] Ioh. 6. 40.

should haue euerlasting life. [f] And I giue vnto them eternall life, and they shall neuer perish. [g] Here we haue no continuing City; but we seeke one to come. [h] Wee shall be euer with the Lord. Now whatsoeuer is taught out of holy Scriptures, is the truth; whatsoeuer is cõmanded, is goodnesse; whatsoeuer is promised, is happinesse. Wherefore what minde will feed vpon doubt any longer, and will not absolutely quiet himselfe that way?

This is the reward laid vp in store for the righteous, and to all such as are true of heart. [i] Wee shall be euer with the Lord. [k] We shall shine as the sunne in the kingdome of the father. [l] That which is here sowen in corruption, shall rise againe in incorruption. [m] They that sow here in teares, shall reape then in ioy. There shall be eternall health, and healthfull eternity; a secure quietnesse, and a quiet ioyfulnesse;

[f] Ioh. 10. 28.
[g] Heb. 13. 14.
[h] 1 Thess. 4. 17.
Hugo lib. 3. de anima; Quicquid in Scripturis sacris docetur, veritas est; quicquid præcipitur, bonitas est; quicquid promittitur, felicitas est.
[i] 1 Thess. 4. 17.
[k] Mat. 13. 43.
[l] 1 Cor. 15. 43.
[m] Psal. 126. 5. Prosper. Erit ibi eterna sanitas, & sanaeternitas; secura tranquillitas, tranquilla iucunditas; iu-

an

eunda fœlicitas, fœlix æternitas, æterna fœlicitas. Auguſt. Gaudium vitæ illius nunquam decreſcet, neque amor tepeſcet; gemitus nullus audietur, neque dolor ſentietur; triſte nil videbitur, lætitia ſemper habebitur.

n 1 Cor. 2. 9.

o Reuel. 21. 4.

Aug. Omnem ſermonem effugit, omnem ſenſum humanæ mentis excedit, deſideria & vota tranſgreditur; acquiri poteſt, æſtimari non poteſt.

an happy eternity, and eternall happineſſe; the words of Proſper. *The ioy of that life ſhall neuer haue decreaſe, neither loue ſhall wax cold; no ſighs ſhall bee heard, no paines ſhall bee felt, no ſadneſſe ſhall be ſeene, therein all ioy is to be had.* [n] *The eie hath not ſeene, neither eare hath heard, neither came it into mans heart, the things that God hath prepared for them that loue him.* [o] *And God ſhall wipe away all teares from their eies, and there ſhall bee no more death, neither ſorrow, neither crying, neither ſhall there bee any more paine. The bleſſed eſtate of the life to come,* ſaith *Auguſtine, goeth beyond the tongue of man to vtter, it goeth beyond the compaſſe of all humane ſenſes, it goeth beyond all a man can deſire or wiſh for; it may be attained, but not eſtimated.* The ioy thereof ſhall not bee worldly, vaine, tranſitory. *The ioy of the fleſh endeth*

deth with the flesh, saith *Chrysostome*. It is perpetuall and eternall, which may not bee taken from vs. ℘ *The redeemed of the Lord shall come to Zion, an everlasting ioy shall come vpon their heads; they shall obtaine ioy and gladnesse, and mourning shall flee away.* ¶ *The light affliction which is but for a moment, causeth vnto vs a farre more excellent and an eternall weight of glory; while wee looke not on the things which are seene, but on the things which are not seene. For the things which are seene are temporall; but the things which are not seene are eternall.* ☞ *Then we shall see face to face. There wee shall loue beyond measure; we shall see without end; we shall cleaue to him without meanes; for there wee shall alwaies abide in God.* Verily, saith Saint *Augustine*, there shall bee a heape of happinesse, when the Lord shall bring his Saints

℘ Isai. 35. 10.

¶ 2 Cor. 4. 17.

☞ 1 Cor. 13. *Bernard. Ibi amabimus sine modo; videbimus sine termino; cobærebimus sine modo: nam semper manebimus in Deo. Aug. de triplici tabernaculo.*

Saints in the vision of glory, the society of Angels and Saints, and our presence in the presence of God, incomparably exceedeth the kingdome of the whole world, though it might be eternall. Gregory treatising vpon this subiect, telleth vs, *that no tongue can vtter, nor vnderstanding comprehend, how great the ioyes may be to be present in the quire of heauenly Angels, with the holy spirits, to stand by the glory of the Creator, and to see his present countenance.* And truly as Saint *Bernard* saith, *That is the solid and sole ioy, which is not from the creature, but from the Creator; which when thou shalt possesse, none shall dispossesse thee of; with which all other ioy being compared, is but heauinesse, all pleasure, is sorrow; all sweetnesse, is bitternesse; all comlinesse, filthinesse; and what may seeme delightfull, troublesome.* Moreouer to the augmentation of their

Greg. in Homil.

their glory, they shall see the punishments of the wicked, which by the grace of God they haue escaped, saith Saint *Gregory*. Let the carefull consideration hereof raise thee vp O man, O faithfull soule. *Whom they beholding, they shall not bee touched with sorrow, but shall bee fulfilled with ioy; singing praises vnto God for their deliuerance, while they behold the vnspeakable calamitie of the damned.* [f] *Then shall the righteous stand in great boldnesse before the face of such as haue tormented him. Thy misery is a medicinall greiuance, and not a penall sentence. The punishment of this life is short; and he that afflicteth, and he that is afflicted, are mortall*, saith *Isidore*. [g] *The afflictions of this present time are not worthy of the glory that shal be shewed vnto vs. The consideration of the reward, minisheth the force of the punishment. I cry out with Saint*

Greg. Quos videntes, non dolore afficientur, sed lætitia saturabuntur; gratias agentes Deo de sua liberatione visa imporum ineffabili calamitate.

[f] Eccles. 5. 1.

Aug. in Psal. 138. Miseria tua dolor medicinalis est, non sententia penalis.

[g] Rom. 8. 18.

Greg. Consideratio hæc præmii, minuet vim flagelli.

Saint *Bernard, O that I might die the death of the righteous; that I might attaine to the ioy of the blessed.* There bee foure speciall names, by which the felicity of the faithfull is specified. 1. First it is stiled a life, and such a life as is eternall. 2. A glory, and a crowne of glory, and that of such a weight, as is not to be ballanced. 3. A kingdome, and such a kingdome, as is not to be moued. 4. An inheritance, and such an inheritance, as is immortall, vndefiled, and fades not away. Now tell mee, O man, what is that thy heart would haue? Is there any thing that thou esteemest aboue life? Is there any thing that may hold comparison with the life of glorie? Is there any greater glorie than a kingdome of glorie? Is there any surer kingdome than that which is thine, by the right of an immortall

tall and permanent Inheritance? Now all these are thine in *Christ Iesus* in the life to come.

And here we take notice of the excellencie of that life that we shall haue, in that it shall be a life of glory. It shall not be therefore base or contemptible; but the state thereof shall be euery way conspicuous and glorious. Wee may in some sort iudge of that glory, how glorious it shall bee, by the glory of God manifested in his workes. If these workes of God which our eies behold, bee so glorious, what shall we thinke of those we see not? For doubtlesse, among all the workes of God, those that are inuisible, are most excellent. The body of man is a beautifull workemanship, but it is not comparable to the soule. This *Glory* I account the highest degree of eternall life. The first is *righteousnesse*,

ouſneſſe, the ſecond is *Peace*, the third is *Ioy*, the fourth is *Glory*. Righteouſneſſe begets Peace, and Peace brings forth Ioy, and our Ioy ſhall be crowned with Glory. If our performãce of the works of righteouſneſſe bring ſuch comfort to the minde, as the godly finde by experience; how ſhall our comfort exceed, when wee ſhall receiue the reward of righteouſneſſe, which is *glory*? *If thou Lord be ſo good to them that ſeeke thee; what ſhalt thou be to them that finde thee?* Wee may bee well aſſured, that theſe firſt fruits of the ſpirit, and the earneſt of our heauenly inheritance, wherein ſtandeth our greateſt comfort, ſhall appeare as nothing, when that maſſe of glory ſhall bee taken vp, and communicated vnto vs. As the light of the Sunne when it ariſeth, obſcureth the light of the Moone and the Starres; ſo that

Bernard in Cant. ſerm. 47. Si ſic bonus es quæ entibus &c; qualis es aſſequentibus?

that glory when it shall bee reuealed, shall eclipse these our ioyes, which wee now easily suppose to be the greatest. *For so amiable is that face of God, that they who once see it, can be delighted with no other thing.* The southerne Queene had a large report made her of *Salomons* wisdome, and of the glory of his kingdome; but when shee communed with him her selfe, and saw his state, shee found more by halfe beyond the report. And so shall wee one day, not only say with the *Psalmist*, *As we haue heard, so haue wee seene in the city of our God*: but shall be inforced to acknowledge that the glory prepared for vs, infinitely beyond all we can vtter or conceiue, excelleth all that we haue heard with our eares, or our fathers in times past haue told vs. *For the Lord our God giueth alwaies greater things than he promiseth.*

Aug. de temp. serm. 49. Adeò enim pulchra est facies illa, vt illa visa, nihil aliud posset delectare.

Basil. Hexam. Semper enim maiora tribuit Deus quam promittit.

And

And yet albeit wee cannot ſpeake of it as wee ſhould, let our mindes muſe vpon it as they may. When the Apoſtle was rapt to the third heauen, he heard ſuch words as he could not vtter. And againe, the eye neuer ſaw, the eare neuer heard thoſe things which God hath prepared for them that loue him. *And it is* (faith *Auguſtine*) *more eaſie to tell what that life is not, than to ſhew what it is.* Yet certainely the Lord would neuer vſe it as an Argument to comfort vs in troubles, were it not, that it is his will that we ſhould exerciſe our mindes in the conſideration thereof. When the Lord firſt promiſed to giue *Abraham* the land of *Canaan* for inheritance, he commanded him to ariſe, and walke thorow the land to view the length and the bredth of it. And albeit he was not to giue him a preſent poſſeſſion thereof, yet the Lord would

Aug. de verbis Domini, ſerm. 64. Facilius inuenimus quid ibi non ſit, quàm quid ſit.

would haue him to view it, that the ſight of that which God had promiſed, might refreſh and ſuſtaine his ſoule, till the day wherein hee ſhould poſſeſſe it, came. So we, though we bee not preſently to enter poſſeſſion of our heauenly *Canaan*; yet ſeeing the Lord hath ſo commanded vs, let vs now and then goe with *Moſes* to the top of mount *Piſgah*, and view it: that is, let vs ſeparate our ſelues from the earth, and aſcend vp by prayer and ſpirituall meditation, and ſolace our ſelues with ſome ſight of that land, which it ſhall pleaſe the Lord one day to giue vnto vs. Now we ſee the Lord but thorow a veile, and in a mirrour; but then wee ſhall ſee him face to face, and ſhall in ſuch ſort behold his glory, as we ſhall be transformed into it. This change, as witneſſeth the Apoſtle, is begun by the ſight of God, which we haue in the

the Gospel. *For euen now we behold as in a mirrour, the glory of the Lord with open faith, and are changed from glory to glory, by the Image, by the Spirit of the Lord: but in heauen this change shall be perfected, and we shall be fully transformed into his similitude, so that nothing shall be left in vs, but that which is his workmanship.* O Lord, how hast thou magnified thy mercy towards vs? Thou hast raised our honour from the dust, and deliuered our soules from the nethermost hell, and hast made vs to sit with thy selfe in the highest places, where wee shall bee filled with the ioyes which are at thy right hand, we shall drinke of the riuers of thy pleasures, in thy light wee shall see light, and bee transformed by the light of thy countenance. *Moses* was forty dayes with God vpon mount *Sinai*, and his face shined so bright, as

when

when he descended, the people of *Israel* might not behold him. If those forty dayes remaining in the wildernesse with God, did so much alter him from the man hee was before; how shall we be altered, who shall for euer abide with him, and neuer any more come downe from him? Our face in that day, as our Sauiour Christ saith, *shall shine as the Sunne in the firmament.* O what glory shall be then among them all, when the glory of one shall bee like the brightnesse of the Sunne! *When the light of that body shall bee like vnto the light of the Sunne, how great thinke yee shall bee the resplendent light of the soule?* The three disciples that were with our Sauiour vpon Mount *Tabor*, were so rapt with ioy at the glance of his glory which they saw, as they would there haue fastened the cords of their often remoued tabernacles, and would

Augusti. ad Fratres in eremo. Quales tunc erit splendor animarum, quando solis habebit claritatem lux eorum?

would there haue had their abode for a full doe; how then shall we be repleniſhed with ioy when we ſhall ſee that full manifeſtation of his glory? Wee ſhall couet no further remoue from that mountaine of the Lord. Another heart ſhall bee giuen vs, and wee ſhall become other men than we are. So that as a drop of water powred forth into a great veſſell full of wine, loſeth both the taſte and colour of water, and becommeth wine; or as the iron put into the fire, aſſumeth after a ſort the nature of fire; and as the aire illuminated with the bright ſhining ſun, ſeemes not ſo much to bee illuminated, as to be light it ſelfe; ſo our ſoules and bodies, when the glory of God ſhall ſhine vpon them, ſhall be ſo maruellouſly changed, that after a ſort they ſhall become partakers of the diuine nature.

More-

Moreouer, the excellency of that glory shal better appeare, if we shal consider the companies with whom we shall be glorified. There is the congregation of the first-borne; all of them are men of excellent strength and dignity. None of them are of base linage, but of most noble descent. For by their second birth, they are the sonnes of God, and so coheires with Christ, and the brethren of our Lord Iesus Christ. The Citizens of *Tyrus* are described by *Isaiah*, to haue beene companions to Princes; but in that heauenly *Hierusalem*, euery Citizen is a crowned King; and none but Kings are freemen of that City, knit among themselues by the bond of one spirit into so holy a communion, as euery one of them account the ioy and glory of his brethren an enlargement of his owne ioy and glory. It is otherwise there,

than here on earth, when the ioy of one is anothers sorrow. The light of the Sunne darkeneth the Moone, and the light of the Moone dimmes the light of the Starres; if the one halfe of the earth be illuminated, the other is left in darkenes: but there the light of one increaseth the light of another; the glory of one shall be the glory of all; euery one of them reioycing, not onely because the lightsome countenance of God shineth vpon themselues; but also because they see their brethren admitted to the participation of the same glory.

But among all those with who wee shall be glorified, there is one companion of our glory, who aboue all the rest shall be the fulnesse of all ioy, euen Iesus Christ the righteous. O with what boldnesse and spirituall reioycing shall we stand among the holy Angels, whe we

shall

shall see the Lord of the house, the Prince of glory, cloathed with our nature? Now we are sure that our Redeemer liueth, & we shall at the last day see him in our flesh, wee our selues shall see him, & our eyes shall behold him, and none other for vs.

Hence we learne to resolue a noble question, whether wee shall know one another in heauen? My answer is affirmatiue, that we shall: my reasons are these; Our knowledge in heauen must farre exceed the knowledge of man on earth, when he was at his best in his estate of innocency. But *Adam* knew *Euah*, no sooner hee was awake, and not onely called her by her proper name, but also like a Diuine, sermoned of the indissoluble knot of marriage. And this may be one argument in the cause. [a] When Christ was transfigured vpon mount *Tabor*, *Peter* knew *Moses* and *Elias*,

[a] Matth. 17. 4.

lias, whom he had neuer seen before. Now, that transfiguration was an Idea & resemblance vnto them, and vs, as the aptest for our apprehension of the future glory that remaineth for vs in heauen. And that is another argument in the cause. * The rich man that went to hel, knew *Lazarus* in heauen, in the bosome of *Abraham*. And this history *Ambrose* taketh to be a narration of a thing done, & not a naked parable. But suppose it to be a parable, parables are of true things, and therefore the diuinity is good. And this is another argument in the cause. Our knowledge there shall be absolute and perfect: wherefore I doubt not of this point. But whether we shall know one another as wee doe here, in an earthly manner; as to say, this was my father, and this my mother, these my brethren and sisters; because the Scriptures say nothing

* Luk. 16.

nothing thereunto, I hold my peace.

Finally, the due regard of the place where we ſhall be glorified, will further ſet forth vnto vs the excellency of that glory. As for the place, it is ſometimes called a Paradice. So it is by our Sauiour, there being no meeter place in the earth to ſhadow it, than was that garden of *Eden* named Paradice, the dwelling place of man in his eſtate of innocency. Sometime hee calleth it *his Fathers houſe, wherein are many manſions.* Sometimes, *the euerlaſting habitations. S. Paul* calleth it, *the third heauen, an houſe not made with hands, but eternall in the heauens.* Wee ſee in this frame and fabricke of the world, that the fineſt things are ſeated in the higheſt places. The earth is the groſſeſt Creature is placed in the lower roome, the waters aboue the earth, the aire

aboue the water, the fire aboue the aire, the ſpheres of heauen purer than any of them, aboue the reſt, but the place of our glory is aboue them all, in the heauen of heauens, which doth not only note the excellent purity thereof, but ſheweth alſo what principall purity is required in all them that are to dwell therein.

There be three places of the reſidence of the ſonnes of God, in their three ſeuerall times. 1. Our mothers wombe. 2. The wombe of the earth, the mother of vs all. 3. The Palace of glory which is aboue. From the firſt, the Lord hath brought vs to the ſecond; and from the ſecond, we reſt in hope that the Lord when the fulneſſe of time be come, will bring vs to the third. If we ſhall conferre theſe three together in their circumſtances of *Time, Bounty, Beauty*, we ſhall finde the ſecond not

ſo

so farre to excell the first, as the third excells the second. The ordinary time of our abode in our mothers wombe is nine moneths; the time of our sojourning in our second house is much longer, threescore and ten twelue moneths; but in our third house, neither daies, moneths, nor yeares shall be numbred vnto vs: for it is the place of our euerlasting habitation. To compare them in limits and latitude of place, we shall finde, that as the wombe of a woman is but of narrow dimensions, in regard of the spatiousnesse of the vniuerse: so this is nothing in comparison of that high Palace, wherein are a number of mansions without number, prepared for many myriads of elect men and Angels. For if one starre be larger than the whole earth, what is the firmament, the continent of so many starres? And if the firmament

mament be so wide, what shall we thinke of the heauen of heauens, altogether boundlesse? Lastly, for *Beauty* and *Bounty*, the inequality is exceeding great. When thou wert in thy mothers wombe, howsoeuer thy body was qualified with his faculties and senses, yet what sawest thou, or heardest thou there? Euery sense wanting the owne naturall obiect, could breed thee no delight. But this thy second house thou seest repleniſhed with variety of all necessary and pleasant things, euery sense accompanied and stored with innumerable obiects that may delight thee. And yet all the beauty and bounty of this earth is as farre inferiour to that which is aboue, as it is superiour to that which the Infant had in the mothers womb. The firmament, which is the seeling of our second house, beautified with the Sunne, Moone,

Moone, and Starres, grauen in it by Gods owne hand, and shining more gloriously than all the pretious stones in the world, shall be no other thing than the nether side of the pauement of our Palace. *Iohn* the *Baptist* sprang for ioy in the wombe of his mother *Elizabeth*, at the comming of *Christ Iesus* into the house, in the wombe of his mother *Mary*. But afterward, when he saw the Lord Iesus more clearely face to face, and pointed him out by the finger, saying, *Behold the Lambe of God, &c.* when hee stood by him as a friend, and heard the voice of the bridegroome, he reioyced in another manner. So in very truth, all the reioycing that wee haue in the house of our pilgrimage, is but like the springing of *Iohn Baptist* in his mothers wombe, in comparison of those infinite ioyes wherewith wee shall be

replenished, when wee shall meet with our Bridegroome in our Fathers house, wherein wee shall see him face to face, and abide with him for euer. It is recorded of *Ahashuerus* that hee made a sumptuous feast to his Princes and Nobles; which continued for the space of halfe a yeare; which being finished, he made another for his Commons, which lasted seuen daies. The place was the outmost Court of the Kings Palace, the hangings were of all colours, white, greene, blew, fastened with Ribbons of fine Linnen, and Purple, through Rings and Pillars of Siluer and Marble: the beds were of Gold and Siluer, the paument of Porphyry, Marble, Alablaster, and blew colour: the vessels wherein they dranke were all of gold. All this he did, that he might shew the glory of his kingdome, and the honour of his maiesty. If a worme

worme of the earth hath done so much in ostentation of his vain beggarly glory, as ravished men with the admiration thereof, how (I pray you) shall the Lord our God the great King declare his glory, when hee shall make his banquet, couer his table, and gather his Princes, that is, his Sonnes thereunto, not for a few dayes, but for euer, not in the outmost Court, but in the inward Court of his royall Palace? Verily no tongue is able to expresse it. For seeing he hath decked the world wherin we sojourne, and which I haue called the outmost Court of this Palace, in so rich and glorious manner, that he hath ordained lights, both by day and night to shine in it, and hath prepared a storehouse of Fowles in the aire, another of Beasts in the earth, and the third of Fishes in the Sea, for our necessity, besides innumerable pleasures for

our

our delight. What glory and variety of pleasures may wee looke for, when he shall altogether separate vs from the children of wrath, and assemble vs all into the inward Court of his owne Palace, into the chamber of his presence? Now because, if wee would declare these things, they are more than wee are able to expresse, or thinke of, wee will rest and say with

x Psal. 65. 4. *David,* x *Blessed is the man whom thou chooseſt, and causeſt to come to thee: hee shall dwell in thy Courts, and be satisfied with the pleasures of thy house.*

Having thus schoried vpon the excellency of this glory, it is fit in the next place somewhat should be said of the *eternity* thereof. The state of the elect in heauen, and their glory there, is not subiect to corruption, or alteration. This may appeare in that notable and stately description of the heauenly

uenly Hierusalem, *a hath a great wall, and high, twelue gates, twelue Angels for Porters, and the wall had twelue foundations, of twelue sorts of most excellent pretious stones, and the wall it selfe was Iasper, and the citty pure gold like cristall.* The state of it is shadowed by pretious stones, and gold, to signifie as well the durablenesse, as the excellencie thereof. For this cause *Dauid* calleth it, b *The mount alue of Gods holinesse.* Hils are hardly remoued, and therefore *Dauid* saith, c *Mount Sion cannot be remoued, but remaineth for euer.* Now if that bee true of *Mount Zion* in this world, which must needs bee taken either *literally*, for the state of the visible Church, which cannot be vterly ouerthrowne; or *mystically*, for the state of Gods grace, which in this world cannot totally and finally be lost: I say, if this

a Reuel. 21. 14. &c. and from the 10. verse to the 21.

b Psal. 15. 1.

c Psal. 125. 1.

this *mount Zion* standeth fast, and cannot be remoued: how much more true is it of the state of glory in heauen, and of the triumphant Church, and of heauenly *Zion*, that is so vnchangeable, so durable, so vnremouable, that it cannot be shaken, but standeth fast for euer?

Secondly, the state of the elect in heauen, is not onely sure, but *euerlasting*, that is, without end. [d] *The inheritance of holy men is perpetuall.* Therefore Saint *Peter* saith, that the inheritance reserued in heauen for vs, [e] *is immortall, and not fading away.* It fades not away, there is the vnchangeablenesse: It is immortall, there is the eternity of it. Where wee learne the great difference betwixt the state of that world, and this present world wherein wee liue in the body. For what is there in this world so excellent, so precious,

[d] Psal. 37. 18.

[e] 1 Pet. 1. 4.

ous, so costly, so artificiall, but is subiect both to *alteration*, and in the end to *dissolution*? The longest day hath his night, and the longest life endeth in death, after many miseries and maladies: the longest Empires, and mightiest Monarchies had their stop and period after many mutations: the stateliest and strongest Cities ended in ruine after many ciuill broiles, massacres, and other miseries. Though a man had all the earth for his kingdome, yet it could not be a kingdome of eternity. No Prince euer reigned the whole age of a man, and so long time as a man naturally may liue, which the Philosophers say, is the space of an hundred yeeres. But our kingdome in heauen endures not only the age of a man, but for euer and euer. *Iezabel* had a glorious kingdome, but within a few yeeres it was said

of

f 2 King. 10. of her, f *Where is that Iezabel?* When it was fulfilled which the Prophet *Ieremiah* foretold;

g Ierem. 13. 28. g *Tell the King and Queene, humble your selues, for your dignity shall bee taken away, and the crowne of your glory shall fall downe.* And the like is the greatnesse of all earthly kingdomes, so that no glory, no strength, no happinesse, nothing at all is there in this world, that is either constant or perpetuall, but subiect to vtter dissolution in the end, and in the meane time, to ruthfull alterations. So weake a foundation hath this world, and the best things in it. But contrariwise the glory of heauen hath such a foundation, as is both vnchangeable and eternall. This is our hope, and the perfection of our desires, and therefore as the *Creed* hath his period in *life everlasting*; so the *Lords prayer* endeth in

glory

glory euerlasting. The Apostles counsell therefore is not onely reasonable, but needfull, *h charge them that are rich in this world, that they be not high minded, and put not their trust in uncertaine riches, but in the liuing God.* And follow wee the aduice of our blessed Sauiour, *i Lay not vp for your selues treasures on earth, where moth and canker corrupt, & theeues steale: but in heauen, where is neither canker, moth, theefe, nor any other corruption.*

h 1 Tim. 6. 17.

i Mat. 6. 19. 20.

The Collect.

THy kingdome, O Lord, is an euerlasting kingdome, and the glory thereof is larger than either tongue can expresse, or the brest of man conceiue, which thou hast prepared for all such as loue thee. O Lord, how doe I loue the habitation of thy place, and thy euerlasting

Ta-

Tabernacles where thy glory dwelleth: I desire it more than the heart doth the water brookes, or any thirsty land. Translate mee, O Lord, from this kingdome of darknesse, to thy kingdome of light, purchased of late by the bloud of thy Sonne, and from all eternity in thy sacred counsell and decree prepared for me. I see here nothing but shame and rebuke; when shall I appeare in thy presence, that I may be satisfied with thy glory? Here I see all things come to an end, but thy kingdome and glory is without end. Now bring me thereunto for thy Name sake, so shall I ever be speaking of thy praise which is without end.

CHAP.

Chap. XXVIII.

Of the glory of the elect, and of the benefits of eternall life in speciall.

As the tortures of the Reprobates in hell shall be in the whole man, and in euery part both of body and minde, as we haue formerly specified: so the ioy and the glory of the elect shall be answerable on the contrary side, as now it remaineth in like maner to be manifested. The *minde* shall be emptied of all incumbrances, as of *ignorance, incredulity, ambition, emulation, anger, fleshly lusts, terrours of conscience, corruption in affections.* The body shall be eased of all his clogs, as *faintnesse, sickenesse, paine.* [k] *And God shall wipe away all teares from their eyes, and there shall bee no more*

[k] Reuel. 21. 4.

more sorrow, nor crying, neither any more paine.

2. Our knowledge of God shall be absolutely perfect, and nothing that can be wished shal be wanting to the fulnesse of it. Here wee haue scales and rubbish in our eyes, and we see but as old men doe, by the helpe of Spectacles. 1 Cor. 13 12. *Now we see thorow a glasse darkly, but then shall we see face to face. Now we know but in part, but then shall we know euen as we are knowne.*

All the knowledge we haue now of GOD, lyeth in two bookes.

1. The booke of his Creatures.

2. The booke of the Scriptures.

In these wee reade in great Characters, and behold the righteousnesse of the Lord, his loue, his mercy towards vs.

So *Dauid* in the nineteenth

Psalme

Psalme teacheth vs, where he noteth and nameth these two bookes.

1. That of the Creatures, in these words, [m] *The heauens declare the glory of God, and the firmament sheweth his handy worke. One day telleth another,* Verse 8. *and one night certifieth another.*

[m] Psal.19.1.

2. That of the Law, and of the Scriptures, in these words, *The Law of the Lord is an vndefiled law, conuerting the soule: the testimony of the Lord is sure, and giueth wisdome vnto the simple.* But this life ended, when that which is imperfect shall be done away, and that which is perfect shall come in place, we shall so know God as hee is to be knowne, so farre forth as the Creature can be capable of his infinite maiesty. God is infinite, and therefore the compleat knowledge of his maiesty

maiesty can be no more comprehended of the Creature, than all the waters of the vast Ocean can be taken vp with a spoone.

3. Our loue towards God shall be so full in all dimensions, as the loue of the Creature can be. *The cause of this loue of God shall be God, and the manner beyond all manner, the measure of it shall exceed all measure.* For we shall actually haue the fruition of God himselfe, & shall be so as it were absorpt and swallowed vp of the Ocean sea of his loue towards vs, as we shall returne to him againe all the loue our humanity can extend, to the vtter most straint of it. For the loue of a thing apportionateth it selfe to the knowledge of the thing. And therefore in this life, because we can know God but in part, wee can loue him but in part. But in the life to come

Bern. Causa diligendi Deum, Deus est: modus sine modo diligere: mensura sine mensura.

our knowledge shall be perfected, and so consequently our loue. And in this respect *Loue* hath the precedency of *Faith* and *Hope*, albeit *Faith* and *Hope* haue the right hand of *Loue*: Euery day in Heauen shall be Sabbath day, hallowed by the Saints. Here wee keepe Sabbath day but one day in seuen, and by the narrower obseruers of it, it is kept but by halfes; but in heauen there will be no such shredding of his seruice, but it shall be entirely and totally performed; [a] *From moneth to moneth, from Sabbath to Sabbath, shall all flesh come to worship before the Lord. Our bodies shall be conformed to the body of Christ in glory.* [b] *Who shall change our vile body, that it may be fashioned like vnto his glorious body.* Now the conformity betwixt Christs body and ours, consists in these specialties.

[a] Isa. 66. 23.

[b] Philip. 3. 21.

1. Incor-

1. Incorruption.
2. Immortality.
1 Cor. 15. 44. 3. Spirituall nature. P. *It is sowen a naturall body, it riseth againe a spirituall body.* Not that the body is metamorphosed & turned into spirit; for the body as touching the substance of it, remaineth the same for euer: but because it is in a spirituall manner, and not any more by a naturall course, continued and conserued. For here the body is sustained and kept by outward meanes, as by meat, drinke, sleepe, raymente, physicke, diet, quiet: but after this life it is preserued without any meanes, by the omnipotent power of the spirit of God for euer.

And thus it standeth with the body of Christ in heauen: and thus it shall be with the bodies of the elect.

Againe, as the body of Christ now

now glistereth, and is glorious: (the argument whereof is in his transfiguration vpon mount *Tabor*) so it is more than likely that the bodies of the elect shall be euery way conspicuous and glorious, though they remaine the same bodies in substance, as before.

Finally, as Christs body, after his resurrection from the graue, had a property of velocitity and agility of ascending vp to the third heauen, distant I know not how many miles from earth: so the bodies of the Saints, when they shall be transfigured, shall be qualified with ability of ascending without any violence or straint offered them.

Furthermore, our ioyes shall be vnutterable and eternall: [a] *In thy presence is the fulnesse of ioy, and at thy right hand is pleasure for euermore.* [1] The bre- [a] Psal. 16. 11. [1] Gen. 45.

thren of *Ioseph*, for *Ioseph's* sake, partaked of the pleasures of *Pharaohs* Court: much more the Saints for Iesus Christ his sake, shall enioy the ioyes of the high Court of heauen. ¶ This wise men of the East were not a little ioyous when they saw the starre ouer their heads, which conducted them to Christ. But our ioy shall exceedingly surmount theirs, at the sight of the glory of the blessed in heauen. How are the Birds of the aire ioyous when the Sunne ariseth? Much more shal our soules reioyce and sing, when we shall see the Sunne of righteousnes, *Christ Iesus*, so shining vpon vs, in the light of his countenance.

¶ Matth. 2.

The *Baptist* was so repleni-shed with ioy, as sensible of Christs presence, hee leaped in his mothers wombe, albeit hee saw him not with a bodily eye: there-

therefore how shall wee be rapt with ioy, when we shall see him face to face in glory? If the *Bethshemites* were so ioniall and glad, when they saw the Lords Arke: If *Zacheus* was such a glad man, that Christ vouchsafed him that fauour to diuert to his house: how much more should wee reioyce and be glad with him in his eternall habitations?

[t] If the Merchant in the Gospell was so possessed with ioy, when he found the treasure hidde in the field, as he parted with all that he was worth besides, to purchase that field: how incredible shall our ioy be, when our soules shall plenarily possesse that hidden treasure of eternall glory?

[t] Matth. 13.

[u] If when *Salomon* was enthronized, the Acclamation and Ouation of the people so reuerberated the aire, as the eccho

[u] 1 King. 1.

thereof resulted on the earth, & made it to ring: how shalt thou exult & triumph through ioy, when thou shalt see the true King of Peace, greater than *Salomon*, crowned with all glory and maiesty in the heauens?

Now, if God should affoord thee this felicity, but for the space of halfe an houre, it were infinitely of more value than a thousand worlds. Wherefore, sithence he hath giuen thee the feesimple thereof for all eternity, how shalt thou not in the longing expectation thereof, wax weary altogether of this present euill world wrapped with such woes? The children of this world put to rebuke and shame, the children of the light in their supine security of the world to come. They and their affaires secular, about things transitory, and vainer than vanity, are warie, watchfull, subtill

O curua in terris anime & celestium inanes!

till: but we in ghostly matters appertaining to life euerlasting, are improuident, remisse, faint, feeble. This we finde in the ambitious, libidinous, epicurious, and others the children of the world. For what doe they intend else, but to glut their lusts, and to bring their purposes to passe, though it be with the maceration of their bodies, and vexation of their soules. And as *Hierom* saith well, *The heart of the glutton is in his belly, the wanton mans heart is vpon his lusts, and his that is couetous is vpon his Coffers, yea oftentimes to the expence of his health and life.*

Hieron. Gulosus corbabet in ventre, lascivus in libidine, cupidus in lucro.

Now, to whom shall I liken this generation? or to what may I compare them? They are like the Panther, who (as *Plutarch* reporteth) is so greedy of the excrements of a man, as place them in a vessell aboue his

reach, it will tire it selfe to death with the straint of body, and ouer-reaching it selfe.

Now, if the children of this world be so toylesome and tiresome about such momentany matters, little better than nothing; yea, as I may so say, sordid, filthy, and vncleane: how should not the children of God be solicitous and industrious, about the acquisition of the euerlasting Tabernacles in the life to come? If wrastlers being to enter the lists, doe keepe a spare dyet, intending onely the mastery to carry away the game, and the garland that withereth and fadeth away: how much more should we imploy all our thoughts and endeuours to gaine and beare away the crowne of immortall glory?

* 1 Cor. 9. 25. * *Euery man that proueth masteries, abstaineth from all things: and they doe it to obtaine a corruptible*

ruptible crowne, but we for an incorruptible. But we, as S. Hierom saith, are cautelous in small things, carelesse in the greater. The cause whereof is, that wee know not where the true life is. Now were this world of its owne nature good, and the things of this world of reckoning and worth, and might we liue herein a thousand yeares in health and prosperity: all this were but fond and ridiculous, compared with the most happy fruition of God. But that is the true and due ioy which is receiued from the Creator, not from the Creature, which when thou shalt receiue, thou canst neuer be depriued of: in comparison whereof, all ioy, is sorrow; all pleasure, is paine; all sweetnes, is bitternesse; all beauty, is deformity. Wherefore, as the faithfull seruant of *Iesus Christ*, haue before thine eyes the land

Hieron. In minimis cauti, in maximis negligentes. Et hoc fit quia vbi vera vita sit, ignoramus.

of the liuing, towards which thou art trauelling: that thou mayest so die, as thou mayest liue and reigne for euer in eternall glory with Iesus Christ the righteous.

The Collect.

IF I should speake of thy benefits here bestowed vpon the sonnes of men, they are more than I am able to expresse. It is the ioy of my heart therefore, to consider what mercies are laid vp in store for mee in thy kingdome. There shall I be satisfied with the plenteousnesse of thy house, and shall drinke of thy pleasures, as out of a Riuer. There I shall be freed from all infirmities in body, hunger, thirst, cold, nakednesse, wearinesse, from all defects of minde, anger, forgetfulnesse, ignorance, and such like; yea, from sinne, death,

death, damnation, or any thing elſe that begetteth miſery, becauſe all teares ſhall be wiped away from mine eyes. O let this thy louing kindneſſe come to me thy ſeruant, according to thy word, wherein thou haſt cauſed me to put my truſt. In reſpect whereof I haſten from the Creature to thee my Creator. *I deſire to be diſſolued, and to be with Chriſt.* I renounce this preſent euill world, and all the pleaſures thereof, which are but for a ſeaſon. I loue the gates of *Zion*, more than all the dwellings of *Iacob*. *I had rather be a doore-keeper in the houſe of my God, than to remaine in the tents of the vngodly.* My ſoule hath dwelled too long among thoſe that are enemies to peace. O take my ſoule out of trouble! which thing if thou wilt doe, then ſhall the Saints reioyce in my company. I am thine, O

saue mee, for I put my trust in thee. I long to be with thee, and to behold thy face in righteousnesse, that when I awake I may bee satisfied with thy glory. Wherefore come Lord Iesus, come quickly.

CHAP. XXIX.

Of the differing degrees of glory in the kingdome of heauen, the elect shall bee partakers of in the life to come.

IT hath beene a great question in the Schooles, whether the blessednesse of eternall life shall bee alike, and the same to all? To this we answer by way of distinction; Life eternall it selfe shall bee one and the same to all: for all the blessed shall see God face to face, as he is. x *And we shall be changed into the same*

x 1 Ioh 3.2.

image,

image, from glory to glory, which sight is the supreme & the highest happines. *For what doth not he see, who seeth him, that seeth all things?* But in the nature and course of this happinesse, there be differing degrees, as may appeare by these arguments; *Daniel* speaking of the condition of the chosen after this life, saith, [a] *They shall shine as the brightnesse of the firmament, and they that turne many to righteousnesse, shall shine as the starres for euer and euer.* But the brightnes of the firmament is farre exceeded by that of the starres. It is an Argument deducted from the contraries, that in as much as there is difference of punishments, it naturally followeth there should bee difference of rewards. Now that the punishments differ, and are not the same, it is manifest from *Christs* owne words, [b] *It shall be easier*

Greg. *Quid enim est quod non videat, qui videntem omnia videt?*

[a] Dan. 12. 3.

[b] Matth. 11. 21.

easier for Sodome and Gomorrha in the day of iudgement, for Tyrus and Zidon, Corazin and Bethsaida. Another Argument may bee this, that *Christ* saith,

[c] Ioh.14.2. [c] *In my Fathers house are many mansions.* Againe where Christ

[d] Matth.22.30. saith, [d] that in the kingdome of heauen we shall be like the Angels, and there bee diuers degrees and orders among the Angels, this point is concluded. So much also seemeth to bee

[e] Mat.13.8.23. confirmed [e] by the seed the husbandman sowed in the ground, which brought forth seed in differing manner, some a hundred, some threescore, some thirty fold. And the Parable of the talents insinuateth so much, which were more and fewer committed to his seruants in trust: and the rewards were sundry, apportionated to the sundry improuements of the same. And it is said in the *Reue-*

lation,

lation, [f] *that some there bee that follow the Lambe whereſoeuer he goeth:* a grace which belike is not granted to other some. As alſo where it is ſaid, [g] *Whoſoeuer ſhall breake any of theſe leaſt Commandements, and ſhall teach men ſo, hee ſhall bee called the leaſt in the kingdome of heauen. But whoſoeuer ſhall obſerue and teach them, the ſame ſhall bee called great in the kingdome of heauen.* As where it is ſaid, [h] *He that ſoweth ſparingly, ſhall alſo reape ſparingly: and he that ſoweth liberally, ſhall alſo reape liberally.* As where it is ſaid, [i] *Hee will reward euery man according to his workes.* As where it is ſaid, [k] *There is one glory of the Sunne, another glory of the Moone, another glory of the ſtarres:* now theſe words *Paul* applieth to the preſent point, ſaying, *ſo alſo is the reſurrection of the dead.*

[f] Reuel. 14.

[g] Matth. 5. 19.

[h] 2 Cor. 9. 6.

[i] Rom. 2. 6.

[k] 1 Cor. 15. 41.

Obiect. But for all theſe arguments

ments wee reade otherwise,
[1] Matth. 20. [1] How that the labourers sent to worke in the vineyard, receiued wages alike, euery one his peny, though their labours were vnlike: for some came but the last houre of the day, and some there were which bare the heat and burthen of the whole day.

Answ. Christs meaning is not in the said Parable, to shew the equality of rewards in heauen; but his onely purpose is to teach, that such as were of the former ranke, and were first called, had no cause to finde themselues grieued with them who were called out of due time, or not yet called: in as much as they may be ballanced with them, and hold equality, if not a precedency. How these degrees of glory shalbe diuided, it is not for me to iudge: but so farre as we may diue herein to

by

by probable coniecture, wee ſuppoſe, that the degrees of glory ſhall anſwer the meaſure of gifts and graces here beſtowed vpon vs, and our diligence and faithfulneſſe in the diſpenſation of them to the glory of God, and the edification of the Church. And ſo that the twelue Apoſtles, who were more enriched than others with the graces of the ſpirit, and laboured more than all, being maſter builders of the Church of the new Teſtament, ſhall haue the greater glory, as to whom it ſhall be giuen to be in Commiſſion, and as it were Iuſtices to aſſiſt our Sauiour Chriſt the Lord chiefe Iuſtice, and to ſit vpon twelue ſeats, and iudge the twelue tribes of *Iſrael*.

Obiect. Yea, but if there bee ſuch liberall diuidences of glory; ſome perhaps may goe without, and come ſhort of their glory,

glory, in as much as there may not any more be left.

Answ. It is not with this glory, as it is with an houre-glasse, where the filling of one part is the emptying of another; or as the lands or goods of the Testator, who the more he giues to one, the lesse is left to others: for heauen is so fraught with glory, as the augmentation of the glory of some, shall be no diminution of the glory of other some. There is a fulnesse of ioy for him that shall haue least, that shall be but a doore-keeper in the Lords house. Cast neuer so many tankards and vessels into the wide sea, some more, some lesse capable, all of them will be filled; so shall it be with vs in heauen, in the resurrection of the iust. So well are wee, and happy shall we be.

The

The Collect.

O Lord, manifold are those thy mercies that thou hast laid vp in store for them that feare thy Name, the least of them is greater than I can vtter. Draw me after thee, and I will runne after the sauour of thy sweet ointments, and my bones which thou hast broken shall reioyce. O how doth my soule long to be with the Saints in glory! While I haue any being I will seeke thy glory, that I may bee made partaker of thy glory, and sing with all Saints, *Glory be to thee, O Lord, most high.* The light afflictions of this life, hold no proportion with that exceeding weight of glory in the life to come. I cheerefully therefore for this glories sake, beare all the shame, reproach, afflictions of this present life,

for

for the attainement of this immortall glory. I am thine, O saue me, take away from me the shame that is mine, which hath couered my face; and giue me the glory which is thine, when I shall see thy face in thy kingdome. For thine is the kingdome, the power, and glory, for euer and for euer. *Amen.*

CHAP. XXX.

Of the manifold vse arising out of this doctrine of eternall life.

THE due consideration of our eternall life, affordeth vs variety of good learning.

1. As to vse the world, as though we vsed it not; as liuing in expectation of a better world. The Pilgrims mind is alwaies set vpon

vpon his iourneys end, & he is grieued when as at any time he is out of the way: so fix we our thoughts vpon our long home, and let vs be disquieted not a little vpon euery by-way, occasioning a diuersion from the Kings high way. *Abraham* being called out of *Vr* of the *Chaldeans*, & from his own kindred, & his fathers house, to a strange place, was straightwayes obedient to the heauenly Commandement, and by faith dwelt in the land of *Canaan*, as in an vncouth country, and as one dwelling in tents. But the principall spurre that pricked him on so speedily, was the expectation of life eternall. [m] *For he looked for a City whose builder and maker is God.* We are not therefore to bathe our selues in the liquid and languide pleasures of this world. Pilgrims take but small pleasure in their iourneyes, as con-

[m] Heb. 11. 8.

consideringe they are not at home. This is *Peters* argument, [a] *Dearely beloued, as strangers and pilgrims, abstaine from fleshly lusts, which fight against the soule.* We are not to be carried away, no not with the necessary comforts and delights this world can afford vs. For the Pilgrime passing thorow a strange countrey, regardeth not the goods and commodities of that countrey where he is, but making vse onely of such things as may serue his present necessity, hee calleth his thoughts home to his owne countrey. This minde should bee in vs, amidst all our pleasures and prosperity this world can yeeld vs: wee are to weane our thoughts from it, and spend all our cares vpon that countrey where our conuersation is to be. [b] *But our conuersation is in heauen, whence we looke for our Sauiour Iesus Christ,*

[a] 1 Pet.2.11.

[b] Colos 3.20.

this

this is the Apoſtles exhortation. But worldly men make their belly their God; that is, ouerwhelme themſelues with theſe ſecular ſenſualities ſo far, as they thinke not of any other life, neither is God in all their thoughts. Wee are to vſe the world no otherwiſe than the traueller doth his walking ſtaffe, and the ferry-man his oares, who lay them aſide when their iourney is at an end.

2. This point, as I may ſo terme it, is a *ſchoole-houſe of patience* in the time of affliction, for iudgement often beginneth at Gods houſe. The mother being about to weane her childe, layeth muſtard, wormewood, or ſome ſuch bitter thing, to her breaſts, that the childe by a diſtaſte, may loath and leaue the breſt: ſo the Lord by our afflictions, doth mortifie our corruptions, and doth weane and

win

win vs from the loue of this world. As al rawflesh is offensiue to the stomacke, so is euery sinner to Gods stomack, vntill such time as God by afflictions doth mortifie our affections in the corruptions thereof, especially this of the loue of this life. Hope of heauen begets patience, and contentment in all estates of life: wherefore the Disciples disquieted at Christs departure from them, he heartneth them with these words of comfort; P *In my Father's house are glorious mansions, I goe to prepare a place for you.* Hence many may perceiue, how they deceiue themselues, while they prate and boast of heauen, and presume enough thereof: and yet can concoct and digest no wrong, but they are ready to mutter betweene the teeth, to blaspheme the name of God, and to prosecute euery one that

P 1 Ioh. 14.2.

harme

harme them, in all splenetical and vindicatiue maner. Againe, in case the Lord shall lay an heauy hand vpon them, they runne to wizzards and witches, the Deuils factiue instruments & right hand as I may so terme them, and so runne to very hell itselfe for helpe. These and all such doe but flatter and beguile themselues, for if they would fit themselues for heauen, they would runne contrary courses; for questionlesse that man is careless, hap to him what hap may in this present life, who looketh for heauen at Gods hand after this life. Let our mindes be grounded in the assured expectation of life eternall, and the yoke of affliction shall bee easie vnto vs, and the burthen light. Example hereof wee haue in *Moses*, whom the Apostle celebrating for his faith, saith, q *By faith Moses* q Heb. 11. 24.

when

when hee was come to age, chose rather to suffer aduersity with the people of God, than to enioy the pleasures of sin for a season, esteeming the rebuke of Christ greater riches, than the treasures of Ægypt. For he had respect vnto the recompence of the reward. When God shal giue vs a whole bowle full of afflictions, and bid vs drinke all out to the bottome, the meditation of life eternall is as it were sugar to sweeten the bowle, and to make it taste pleasantly and strongly like to *Aqua vita.*

Finally, whereas there is a life to come after this, but not for all, but for the elect onely, it shall stand vs in hand to endeuour all wee may, that wee may bee found worthy to bee inheritors thereof: by first seeking the kingdome of grace here, that there wee may attaine to the kingdome of glory, euen by *Ie-*

sus

sus Christ who hath so dearly bought vs, & purchased vs with his bloud, to whom all blessing, praise and power be ascribed for euer.

The Collect.

O Lord and heauenly Father who hast taken vs out of the kingdome of darknesse, and hast giuen vs a kingdome which shall haue no end: wee giue thee praise and glory. And we pray thee giue vs grace to minde and seeke this kingdome aboue all, and to count all other things no better than dung in comparison of this. And preserue and fit vs for this life to come, by giuing vs the grace to die to sinne daily, and daily to liue to all new obedience: that while I liue, I may liue by faith in the Sonne of God, who hath loued mee, and giuen himselfe for mee. And thus in this assu-

rance of this life eternall, which thou hast prepared for mee before all worlds, and thy Sonne Christ since hath purchased for me in the world, and to which by the spirit of sanctification, I am sealed: I goe to thee, O Father, the Father of the spirits of all flesh, leaving my body to the earth from whence it came, vnto the day of the resurrection of all flesh, and in the meane while commend my soule to thee; O thou that gauest it me, receiue it againe of me, and bundle it vp in the bundle of life. Goe therefore, O thou my soule, to thy Creator, Redeemer, Sanctifier: flie as a bird vnto the hill, free of all sorrow & sin, to be partaker of those ioyes thou thy selfe enioyest. Thus my lot is fallen into a faire ground, yea I haue a goodly inheritance. O happy sinne of *Adam*, without which Christ had neuer beene sacrifi-

ced for vs. Therefore, O my ſoule, praiſe thou the Lord, for Ieſus Chriſt; and all that is within mee praiſe his holy Name. Now all praiſe and glory be vnto him that ſitteth vpon the throne, and to the Lambe, *Amen, Amen*; Praiſe the Lord, O my ſoule. And ſo with this new ſong in my mouth, euen a thankſgiuing vnto my God, I pluck vp my ſeer, and giue vp the ghoſt.

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